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NEW TESTAMENT ABSTRACTS

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NEW TESTAMENT ABSTRACTS

VOLUME 29

1985

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| Aegyptus (Milan) | Bulletin of the John Rylands University |
| African Ecclesiastical Review (Eldoret, Kenya) | Library of Manchester (Manchester, UK) |
| Africa Theological Journal (Arusha, Tanzania) | Burgense (Burgos) |
| American Benedictine Review (Atchison, KS) | Cahiers de Joséphologie (Montreal) |
| American Journal of Archaeology (New York) | Cahiers du Cercle Ernest-Renan (Paris) |
| Analecta Cracoviensia (Cracow) | Calvin Theological Journal (Grand Rapids, MI) |
| Andrews University Seminary Studies (Berrien Springs, MI) | Catholica (Münster) |
| Angelicum (Rome) | Catholic Biblical Quarterly (Washington, DC) |
| Anglican Theological Review (Evanston, IL) | Catholic Theological Society of America |
| Annual of the Japanese Biblical Institute (Tokyo) | Proceedings (New York) |
| Annual of the Swedish Theological Institute (Leiden) | Center for Hermeneutical Studies Protocol Series (Berkeley, CA) |
| Antonianum (Rome) | Chicago Studies (Mundelein, IL) |
| Anvil (Nottingham, UK) | Christianity Today (Carol Stream, IL) |
| Archiv für Liturgiewissenschaft (Regensburg) | Churchman (London) |
| Ashland Theological Bulletin (Ashland, OH) | Ciudad de Dios (Madrid) |
| Augustinianum (Rome) | Civiltà Cattolica (Rome) |
| Australasian Catholic Record (Manly, NSW) | Clergy Review (London) |
| Australian Biblical Review (Melbourne) | Collationes (Brugge/Gent) |
| Bangalore Theological Forum (Bangalore) | Collectanea Theologica (Warsaw) |
| Benedictina (Rome) | Colloquium (Auckland/Sydney) |
| Bibbia e Oriente (Bornato) | Communio (Seville) |
| Bibel und Kirche (Stuttgart) | Communio Viatorum (Prague) |
| Bibel und Liturgie (Klosterneuburg) | Concilium (New York) |
| Biblehashyam (Kottayam, Kerala, India) | Concordia Journal (St. Louis, MO) |
| Bible Today (Collegeville, MN) | Concordia Theological Quarterly (Fort Wayne, IN) |
| Bible Translator (London) | Cristianesimo nella Storia (Bologna) |
| Biblia Revuo (Ravenna) | Crux (Vancouver, BC) |
| Biblica (Rome) | Currents in Theology and Mission (Chicago) |
| Biblical Archaeologist (Philadelphia) | Dansk Teologisk Tidsskrift (Copenhagen) |
| Biblical Archaeology Review (Washington, DC) | Deltion Biblikon Meleton (Athens) |
| Biblical Research (Chicago) | Diakonia (Vienna) |
| Biblical Theology Bulletin (St. Bonaventure, NY) | Dialog (St. Paul, MN) |
| Bibliotheca Orientalis (Leiden) | Didaskalia (Lisbon) |
| Bibliotheca Sacra (Dallas, TX) | Direction (Fresno, CA) |
| Biblische Zeitschrift (Paderborn) | Divinitas (Vatican City) |
| Bijdragen (Amsterdam/Heverlee) | Divus Thomas (Piacenza) |
| Bulletin de Littérature Ecclésiastique (Toulouse) | Doctor Communis (Vatican City) |
| Bulletin du Centre Protestant d'Etudes (Geneva) | Doctrine and Life (Dublin) |
| Bulletin of the American Schools of Oriental Research (Philadelphia) | Downside Review (Bath, UK) |
| Bulletin of the International Organization for Septuagint and Cognate Studies (Notre Dame, IN) | Duke Divinity School Review (Durham, NC) |
| | East Africa Journal of Evangelical Theology (Machakos, Kenya) |
| | East Asia Journal of Theology (Singapore) |
| | Ecumenical Review (Geneva) |
| | Ecumenist (New York) |
| | Église et Théologie (Ottawa) |
| | Emmanuel (New York) |

- Encounter (Indianapolis, IN)
 Ephemerides Liturgicae (Rome)
 Ephemerides Mariologicae (Madrid)
 Ephemerides Mexicanae (Mexico City)
 Ephemerides Theologicae Lovanienses
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 Epworth Review (London)
 Erbe und Auftrag (Beuron)
 Escritos del Vedat (Torrente)
 Esprit et Vie (Langres)
 Estudios Bíblicos (Madrid)
 Estudios Eclesiásticos (Madrid)
 Estudios Franciscanos (Barcelona)
 Estudios Teológicos (Guatemala City)
 Études (Paris)
 Etudes Théologiques et Religieuses
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 Euntes Docete (Rome)
 Evangelical Journal (Myerstown, PA)
 Evangelical Quarterly (Aberdeen)
 Evangelische Theologie (Munich)
 Expository Times (Banstead, Surrey)
 Foi et Vie (Paris)
 Freiburger Zeitschrift für Philosophie und
 Theologie (Fribourg)
 Furrow (Maynooth)
 Geist und Leben (Munich)
 Gereformeerd Theologisch Tijdschrift
 (Amsterdam)
 Grace Theological Journal (Winona Lake, IN)
 Greek Orthodox Theological Review
 (Brookline, MA)
 Greek, Roman and Byzantine Studies
 (Durham, NC)
 Gregorianum (Rome)
 Harvard Theological Review (Cambridge,
 MA)
 Hebrew Union College Annual (Cincinnati,
 OH)
 Henoah (Turin)
 Heythrop Journal (London)
 History of Religions (Chicago)
 Hokhma (La Sarraz, Switzerland)
 Horizons (Villanova, PA)
 Horizons in Biblical Theology (Pittsburgh, PA)
 Immanuel (Jerusalem)
 Indian Journal of Theology (Calcutta)
 Indian Theological Studies (Bangalore)
 Instituto Superior de Estudios Eclesiásticos
 Libro Anual (Mexico City)
 International Catholic Review/Communio
 (Spokane, WA)
 Internationale Katholische Zeitschrift/
 Communio (Cologne)
 Internationale Kirchliche Zeitschrift (Bern)
 Interpretation (Richmond, VA)
 Irénikon (Chevetogne)
 Irish Biblical Studies (Belfast)
 Irish Theological Quarterly (Maynooth)
 Israel Exploration Journal (Jerusalem)
 Israel Numismatic Journal (Jerusalem)
 Istina (Paris)
 Jahrbuch für Antike und Christentum
 (Münster)
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 Journal for the Study of the New Testament
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 Journal of Biblical Literature (Chico, CA)
 Journal of Ecclesiastical History (London)
 Journal of Ecumenical Studies (Philadelphia)
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 Journal of Jewish Studies (Oxford)
 Journal of Near Eastern Studies (Chicago)
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 DC)
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 Center (Atlanta, GA)
 Journal of Theological Studies (Oxford)
 Journal of Theology for Southern Africa
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 Marianum (Rome)
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 Milltown Studies (Dublin)
 Miscelánea Comillas (Madrid)
 Modern Churchman (Leominster, UK)
 Month (London)
 Münchener Theologische Zeitschrift (Munich)
 Muséon (Louvain)
 Near East School of Theology Theological Review (Beirut)
 Nederlands Theologisch Tijdschrift (The Hague)
 Nederuits Gereformeerde Teologiese Tydskrif (Stellenbosch, S. Africa)
 Neotestamentica (Pretoria, S. Africa)
 New Blackfriars (Oxford)
 New Testament Studies (Cambridge)
 Norsk Teologisk Tidsskrift (Oslo)
 Nouvelle Revue Théologique (Tournai)
 Nova et Vetera (Geneva)
 Novum Testamentum (Leiden)
 Numen (Leiden)
 One in Christ (Turvey, UK)
 Orientalia (Rome)
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 Orientalistische Literaturzeitung (Berlin)
 Ostkirchliche Studien (Würzburg)
 Palestine Exploration Quarterly (London)
 Palestra del Clero (Rovigo)
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 Perspectives in Religious Studies (Macon, GA)
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 Princeton Seminary Bulletin (Princeton, NJ)
 Proceedings of the Irish Biblical Association (Dublin)
 Qadmoniot (Jerusalem)
 Rassegna di Teologia (Naples)
 Razón y Fe (Madrid)
 Recherches de Science Religieuse (Paris)
 Recherches de Théologie Ancienne et Médiévale (Louvain)
 Reformed Review (Holland, MI)
 Reformed Theological Review (Melbourne)
 Religion (Lancaster, UK)
 Religious Studies (London)
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 Religious Studies Review (Waterloo, Ont.)
 Renovatio (Bonn)
 Restoration Quarterly (Abilene, TX)
 Review and Expositor (Louisville, KY)
 Review for Religious (St. Louis, MO)
 Revista Bíblica (Buenos Aires)
 Revista Catalana de Teologia (Barcelona)
 Revista de Cultura Bíblica (São Paulo)
 Revista de Espiritualidad (Madrid)
 Revista Eclesiástica Brasileira (Petrópolis)
 Revue Africaine de Théologie (Kinshasa-Limete, Zaire)
 Revue Bénédictine (Maredsous)
 Revue Biblique (Jerusalem)
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 Revue des Études Juives (Paris)
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 Roczniki Teologiczne-Kanoniczne (Lublin)
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 Sacra Doctrina (Bologna)
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 Skrif en Kerk (Pretoria, S. Africa)
 Soundings (Nashville, TN)
 Southwestern Journal of Theology (Fort Worth, TX)
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 Stromata (San Miguel, Argentina)
 Studia Liturgica (Rotterdam)
 Studia Missionalia (Rome)
 Studia Patavina (Padua)
 Studia Theologica (Oslo)
 Studia Theologica Varsaviensia (Warsaw)
 Studien zum Neuen Testament und seiner Umwelt (Linz)
 Studies in Religion/Sciences Religieuses (Waterloo, Ont.)
 Studii Biblici Franciscani Liber Annuus (Jerusalem)

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| Studium (Madrid) | Una Sancta (Niederaltaich) |
| Studium Ovetense (Oviedo) | Union Seminary Quarterly Review (New York) |
| Svensk Exegetisk Årsbok (Uppsala) | Verkündigung und Forschung (Munich) |
| Svensk Teologisk Kvartalskrift (Lund) | Vetera Christianorum (Bari) |
| Tel Aviv (Tel Aviv) | Vetus Testamentum (Leiden) |
| Telema (Kinshasa-Gombe, Zaire) | Vidyajyoti (Delhi) |
| Teologia (Milan) | Vigiliae Christianae (Leiden) |
| Teología y Vida (Santiago) | Vox Evangelica (London) |
| Teresianum (Rome) | Vox Reformata (Geelong, Victoria) |
| Themelios (Leicester, UK) | Way (London) |
| Theologia Evangelica (Pretoria, S. Africa) | Westminster Theological Journal (Philadelphia) |
| Theological Educator (New Orleans) | Wissenschaft und Weisheit (Mönchengladbach) |
| Theological Studies (Washington, DC) | Word and World (St. Paul, MN) |
| Theologie und Glaube (Paderborn) | Worship (Collegeville, MN) |
| Theologie und Philosophie (Frankfurt) | Wort und Dienst (Bethel) |
| Theologisch-Praktische Quartalschrift (Linz) | Zeitschrift der Deutschen Morgenländischen Gesellschaft (Wiesbaden) |
| Theologische Beiträge (Wuppertal) | Zeitschrift des Deutschen Palästina-Vereins (Wiesbaden) |
| Theologische Literaturzeitung (Leipzig) | Zeitschrift für die Alttestamentliche Wissenschaft (Berlin) |
| Theologische Quartalschrift (Tübingen) | Zeitschrift für die Neutestamentliche Wissenschaft (Berlin) |
| Theologische Revue (Münster) | Zeitschrift für Katholische Theologie (Innsbruck) |
| Theologische Rundschau (Tübingen) | Zeitschrift für Kirchengeschichte (Stuttgart) |
| Theologische Zeitschrift (Basel) | Zeitschrift für Religions- und Geistesgeschichte (Erlangen) |
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| Tidsskrift for Teologi og Kirke (Oslo) | |
| Tijdschrift voor Theologie (Nijmegen) | |
| Traditio (New York) | |
| Tradition (New York) | |
| Trierer Theologische Zeitschrift (Trier) | |
| Trinity Journal (Deerfield, IL) | |
| Tyndale Bulletin (Cambridge) | |

PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

1. X. J. HARRIS, "The Old and the New Testaments," *BibToday* 22 (5, '84) 314-320.

The article discusses ten similarities between the OT and the NT: books of the covenant, extended period of composition, variety of literary forms, unknown authors, faith and community, salvation history, human authors, divine revelation, tested in worship, and function in the community.—D.J.H.

2. E. JACOB, "A propos d'une ancienne formule sur l'unité des deux Testaments," *BullCent ProtEtud* 36 (3-4, '84) 20-26.

Augustine's somewhat imprecise and fluid formulation of the relationship between the two Testaments (*novum testamentum in vetere testamento latet, vetus testamentum in novo testamento patet*) allows exegetes to orient themselves in various directions while unambiguously affirming the OT in the NT and the NT in the OT.—D.J.H.

3. G. KLEIN, "Neues Testament—enzyklopädisch," *VerkForsch* 29 (1, '84) 75-85.

The NT articles in the first ten volumes of G. Krause and G. Müller (eds.), *Theologische Realenzyklopädie* (1977-82), are discussed under four headings: thematic points of crystallization, the encyclopedic character of the articles, representativeness, and individual articles.—D.J.H.

- 4r.H. KOESTER, *Introduction to the New Testament* [NTA 27, p. 201].

A. J. MALHERBE AND G. LUEDEMANN, *RelStudRev* 10 (2, '84) 112-120.—According to Malherbe (pp. 112-116), the first volume is as good a one-volume treatment of the history and culture of the Hellenistic and Roman periods as can be found, though it is marred by omissions and a tendency to generalize. He observes that Koester is most brilliant when sketching the development of early Christianity, and concludes that the two volumes are a clear presentation of one tradition in NT scholarship. According to Luedemann (pp. 116-120), Koester's work is the first attempt to carry out the program developed by Bultmann's liberal teachers. While acknowledging its enduring value, Luedemann expresses dissatisfaction with its method, manner of presentation, and content. He concludes that we still badly need a history of early Christianity.—D.J.H.

5. T. D. LEA, "The Early Christian View of Pseudepigraphic Writings," *JournEvang TheolSoc* 27 (1, '84) 65-75.

There is no evidence that the ante-Nicene church knowingly accepted into the NT canon a writing that was viewed as pseudonymous. The appeal to pseudonymous authorship as a way of explaining differences in NT literature must not be used carelessly, but rather with a full appreciation of the early church's very cautious practices in this regard.—D.J.H.

6. K. D. LITWAK, "The Use of Quotations from Isaiah 52:13-53:12 in the New Testament," *JournEvangTheolSoc* 26 (4, '83) 385-394.

The seven NT quotations from the fourth Servant Song (Isa 52:13-53:12) can be divided

into three groups according to their function: passion apologetic (Mt 8:17; Lk 22:37; Jn 12:38; Acts 8:32-33; Rom 10:16), promotion of preaching to the Gentiles (Rom 15:21), and moral exhortation (1 Pet 2:22). The quotations usually follow the Septuagint, at least in part.—D.J.H.

7. W. O. SEAL, "Norman Perrin and his 'School': Retracing a Pilgrimage," *JournStudNT* 20 ('84) 87-107.

N. Perrin (1920-76) repeatedly challenged his peers with bold positions on methodology and interpretation along the route of his pilgrimage in NT study. After introducing Perrin and his students, the article discusses his work (and theirs) on life-of-Jesus research and NT Christology (1957-71), redaction criticism and Markan study (1969-76), and literary criticism and hermeneutics (1971-76). Although Perrin's approach garnered plaudits from many, it was challenged on various points by E. Best, J. Kingsbury, and R. Fortna.—D.J.H.

8. H. SHANKS, "Yigael Yadin, 1917-1984," *BibArchRev* 10 (5, '84) 24-29.

In his too-short life, Yadin was a military leader, politician, and archaeologist. But he was above all a scholar who cared for both research and its dissemination.—D.J.H.

Interpretation

9. E. BAASLAND, "Urkristendommen i sosiologiens lys" [Early Christianity in the Light of Sociology], *TidsTeolKirk* 54 (1, '84) 45-57.

This survey of recent books on the sociology of early Christianity discusses studies of the Jesus movement in Palestine (by M. Hengel, H. Kreissig, H. G. Kippenberg, J. G. Gager, and G. Theissen) and studies of Hellenistic Christianity (by B. Holmberg, A. Funk, H. C. Kee, J. H. Elliott, W. A. Meeks, and B. J. Malina). A brief evaluation of the promises and problems of the new approach is offered.—H.M.

10. I. BALDERMANN, "Engagement und Verstehen. Politische Erfahrungen als Schlüssel zu biblischen Texten," *Der Evangelische Erzieher* [Frankfurt/M.] 36 (2, '84) 147-157.

Recently developed methods of exegesis (e.g. depth-psychological, interactional, materialist, and social-historical) are antithetical to R. Bultmann's method of existential interpretation. Bultmann sought the bridge between text and reader in the timeless structure of human existence. But social-historical exegesis has shown that exact knowledge of a text's social-historical background brings it closer to us. Our experiences in the 20th century form the essential background to the formulation of these new methods, which involve an elementary process of understanding. Before the nuclear age, Jesus in his role as apocalyptic prophet remained a stranger; to us who live with the vision of the near end of the world, however, Jesus speaks directly about faith, love, and hope. The "kingdom of God" never signified a transcendent, paradisaal place, but rather the end of hunger and fear and the reign of peace here on this earth—a concrete, political hope. Jesus struggled against the same despair that threatens to overwhelm us, and whoever wishes to understand anything about the reign of God must also confront despair. Exegesis of Mk 4:1-9 reveals that this parable contains images of social change and the need for patience among proponents of change; we can sense the emotional resistance of the narrator to the outcome in v. 8. The peace movement and the kingdom of God are interconnected in that the latter cannot be reconciled with the destruction of creation.—E.G.B.

11. J. BARTON, "Classifying Biblical Criticism," *JournStudOT* 29 ('84) 19-35.

It is possible to construct a map of various methods of biblical interpretation on the basis of their primary focus of attention: the historical events or theological ideas (some precritical exegesis, modern fundamentalism); the author (literary or source, form, and redaction criticism); the text (B. S. Childs's canonical approach, structuralist criticism); and the reader (some precritical exegesis).—D.J.H.

12. T. F. BEST, "The Sociological Study of the New Testament: Promise and Peril of a New Discipline," *ScotJournTheol* 36 (2, '83) 181-194.

NT sociology denies the tendency toward an idealistic, theological understanding of the texts divorced from the real-world experience of the early believers; it hopes to bring us closer to that experience and thus to the full reality of the early Christian movement—including its theology. But NT sociologists must become fully competent in sociological techniques, help generate the models to be applied to the NT data, insist on the importance of the faith dimension in the NT texts, resist the tendency in sociological theory to regularize the data in favor of interpretative theories, and resist the tendency toward abstraction.—D.J.H.

13. B. C. BIRCH, "The Role of Scripture in Public Theology," *WordWorld* 4 (3, '84) 260-268.

Any adequate understanding of the Bible's role in public theology must take into account the witness of the whole canon, the need for critical assessment of Scripture and experience, the pluralism and diversity of Scripture, and the concrete reality of the church's life even as it speaks to the world.—D.J.H.

14. K. HAACKER, "Der reformatorische Ansatz in der Schriftauslegung Julius Schniewinds," *TheolBeitr* 15 (2, '84) 71-82.

The Reformation starting point of Schniewind's biblical interpretation is examined under three headings: the Scripture principle (*sola scriptura*, *scriptura sui ipsius interpres*, *tota scriptura*) as the systematic and methodological foundation, themes and theses in Schniewind's biblical interpretation, and the relation between faith and scholarship.—D.J.H.

15. E. E. HINDSON, "The sociology of knowledge and biblical interpretation," *TheolEvang* 17 (2, '84) 33-38.

The greatest benefit of the application of the sociology of knowledge to biblical hermeneutics lies in its methodology of self-criticism, self-awareness, self-clarification, and self-extension. It challenges us to examine the cultural contexts of both the biblical passage and its modern interpreters, urges us to find some experiential consanguinity with the biblical author, and takes us beyond a merely historical exercise to a genuinely theological enterprise.—D.J.H.

16. D. H. KELSEY, "The Theological Use of Scripture in Process Hermeneutics," *Process Studies* [Claremont, CA] 13 (3, '83) 181-188.

Recent attempts at using process hermeneutics in biblical study raise three basic questions: (1) What makes interpretation of a biblical text an exercise in process hermeneutics—the application of process theory, or the use of process categories? (2) Is process hermeneutics an equivocal notion, naming quite different enterprises? (3) Is process hermeneutics able to

provide any guidance to what is normative in biblical texts? [In the same issue (pp. 189-201), D. J. Lull responds to Kelsey's queries and clarifies the nature of process hermeneutics.]—D.J.H.

17. P. MARCEL, "L'autorité du Nouveau Testament: du rejet à l'échec," *RevRéf* 35 (2, '84) 73-91.

After noting the widespread modern rejection of the authority of the Bible, the article considers the historical-critical method in its rationalist, ecclesiastical, and spiritualist forms as the "scientific" justification for this rejection. The remaining parts discuss the new revelations and religions opened up by reliance on historical criticism, the logical principles underlying it, and the reductionist results achieved by it.—D.J.H.

18. G. R. OSBORNE, "Genre Criticism—Sensus Literalis," *TrinJourn* 4 (2, '83) 1-27.

The modern debate about the prescriptive and descriptive aspects of genre criticism is reviewed under three headings: genre and classification, genre as epistemology and ontology, and genre and hermeneutics. Genre is one among many tools in the historical-grammatical enterprise; it can contribute to unlocking the rules of the proper language game in order to trace the biblical text back to its original, intended meaning.—D.J.H.

19. J. L. RESSEGUIE, "Reader-Response Criticism and the Synoptic Gospels," *JournAm AcadRel* 52 (2, '84) 307-324.

Reader-response criticism focuses attention on the reader's actions involved in responding to a text. After describing the critical assumptions of this approach, the article explains, with the help of examples from the Synoptic Gospels, the process of defamiliarizing the familiar as the ultimate function of the textual strategies in W. Iser's model of reading. Then it discusses the critical moves and strategies that reader-response critics apply as they read a text. Whereas traditional biblical criticism focuses on what a text means, reader-response criticism describes what a text does to a reader with regard to assumptions, expectations, and conclusions.—D.J.H.

20. P. SACCHI, "Il puro e l'impuro nella Bibbia. Antropologia e storia," *Henoch* 6 (1, '84) 65-80.

The first part of the article discusses the Italian version of M. Douglas's *Purity and Danger* (1970), with special emphasis on the significance of her anthropological approach for understanding OT texts. The second part describes and criticizes I. Magli's reliance on cultural anthropology in her *Gesù di Nazaret* (1982).—D.J.H.

- 21r. E. SCHÜSSLER FIORENZA, *In Memory of Her* [NTA 28, pp. 97-98].

P. PERKINS ET AL., "Four Perspectives," *Horizons* 11 (1, '84) 142-153.—Perkins (pp. 142-144) describes the book as a mature and thorough analysis of Christian origins that challenges feminists to greater sophistication in their methods of analysis and provides a suggestive approach to biblical hermeneutics. J. Koenig (pp. 144-146) hails it as a milestone in the field of Christian origins, but questions the treatment of the time of Paul and the use of the word "equality." R. R. Ruether (pp. 146-150) calls it the most important work of feminist NT scholarship to come forth from the Christian feminist movement, and attempts to clarify Schüssler Fiorenza's critical norm and textual "canon." B. W. Harrison (pp. 150-153) considers it the most fulsome proposal yet for a feminist hermeneutics that addresses the full

circle of human interpretation. [The same issue (pp. 154-157) contains a response by the author.]—D.J.H.

22r. ———, *Idem*.

S. M. SETTA (ED.), "A Symposium on an Important Book," *Anima* [Chambersburg, PA] 10 (2, '84) 95-112.—After Setta's summary of the book's argument (pp. 96-97), J. Plaskow (pp. 98-102) describes the work as a model of Christian-Jewish and feminist dialogue, and raises questions about its moving from an androcentric to a feminist critical methodology for reconstructing history. S. B. Thistlethwaite (pp. 102-105) reflects on Schüssler Fiorenza's understanding of revelation, the implications of her work for scriptural translation, and her method in relation to methods espoused by other feminists. A. C. Wire (pp. 105-109) foresees five sectors from which attacks on the book's ideas may come: literary critics, those who overvalue the power of ideas to shape history, the vested interests of existing religious institutions, NT scholars who lean on a normative Pauline theology, and those who refuse to give away authority. Schüssler Fiorenza (pp. 109-112) presents her responses under two headings: a critical feminist hermeneutics of liberation, and a feminist critical model for historical reconstruction.—D.J.H.

23. J. SHEA, "Using Scripture in Pastoral Settings," *ChicStud* 23 (2, '84) 131-139.

There are three approaches to relating the scriptural witness to contemporary life: (1) The behind-the-text approach uses historical analysis as the path to the enduring concerns of faith. (2) The within-the-text approach uses literary analysis as the path to the perennial tensions of faith. (3) The in-front-of-the-text approach uses imaginative leaps as the path to the essential dynamics of faith.—D.J.H.

24. J. STEYN, "Some psycholinguistic factors involved in the discourse analysis of ancient texts," *TheolEvang* 17 (2, '84) 51-65.

After explaining the significance of psycholinguistics for discourse analysis (also known as cluster analysis), this article criticizes H. J. B. Combrink's *Structural Analysis of Acts* 6:8-8:3 (1979) in the light of psycholinguistic concepts (memory, context, expectation, relation between ancient producer and modern reader). Combrink was wrong in deducing that the change from the tent to the Temple was the cause of Israel's disobedience, and in establishing some links across cluster borders.—D.J.H.

25. R. D. WORDEN, "Taking the Bible on Its Own Terms," *Christian Century* [Chicago] 101 (27, '84) 832-834.

We must ask the question, How does the biblical passage apply to me? But the answer will be more satisfying if our study includes careful methods of analysis and interpretation, with due regard to the historical and literary contexts and to the genre being used. A good beginning is made when we just take some things in the Bible at face value.—D.J.H.

26. R. O. ZORN, "Hermeneutics: Old and New?" *VoxRef* 42 ('84) 10-19.

Grammatico-historical exegesis seeks to discern the analogy between the people to whom the word of God originally came and the people addressed by it today. The New Hermeneutic is not all that new, nor is its use necessarily restricted to liberal or radical theologians.—D.J.H.

Textual Criticism

27. M. BALASCH I RECORT, "Publicacions papirològiques del Dr. Ramon Roca i Puig," *RevistCatTeol* 8 (2, '83) 479-484.

The article gives an inventory of Roca i Puig's scholarly contributions to papyrology, many of which deal with biblical texts.—D.J.H.

28. A. BIONDI, "Gli accenti della Bibbia greca alla luce dei papiri," *Studia Papyrologica* [Rome] 22 (2, '83) 145-156.

More attention to accentual variants in the Greek biblical papyri can free NT (and OT) textual critics from excessive reliance on philological conjecture in dealing with accents, and can help them arrive at text-critical decisions in some cases. On the other hand, there is a need to determine the history of the tradition of accentuation in the biblical manuscripts.—D.J.H.

29. A. BIONDI, "Le citazioni bibliche nei papiri magici cristiani greci," *Studia Papyrologica* [Rome] 20 (2, '81) 93-127.

This article provides a corpus of OT and NT quotations in twenty-three Greco-Christian magical papyri (3rd to 7th century A.D.) from Egypt. The Greek texts, with critical apparatus and nine tables, are included. The collection illuminates the origin of the individual papyri, the diffusion of biblical texts in "nonliterary" circles of Egyptian Christianity, and the history of the transmission of the biblical text and the evaluation of textual variants.—D.J.H.

30. J. DELOBEL, "Jean Duplacy. Sa contribution à la critique textuelle du Nouveau Testament," *EphTheolLov* 60 (1, '84) 98-108.

The late J. Duplacy (1916-83) made important contributions to NT textual criticism through his bibliographic surveys, insistence on a balanced methodology, initiative in the *Novi Testamenti graeci editio maior critica* project, inventories of patristic quotations from the Greek Bible, and classifications of the "states of a text."—D.J.H.

31. J. K. ELLIOTT, "Old Latin Manuscripts in Printed Editions of the Greek New Testament," *NovTest* 26 (3, '84) 225-248.

This survey of the use of Vetus Latina manuscripts in seven editions of the Greek NT and three Gospel synopses aims to monitor the accuracy of their introductory lists of manuscripts, and to reveal which editions make fullest use of the Vetus Latina tradition. The first table indicates the extent to which individual Vetus Latina manuscripts are represented in the various editions, and the remaining ten tables show the number of manuscripts used in each of the editions.—D.J.H.

32. A. GLOBE, "Serapion of Thmuis as Witness to the Gospel Text Used by Origen in Caesarea," *NovTest* 26 (2, '84) 97-127.

Serapion, the mid-4th-century orthodox bishop of the Egyptian town of Thmuis, quoted from a pre-Byzantine text of the Gospels that agreed with the so-called Caesarean witnesses. His closest textual affinity lay with Origen, with whom he agreed on sixty of seventy-six possible occasions. Serapion's text illuminates the textual history of the Gospels because it (1) preserves many early Western and Caesarean readings attested elsewhere only sporadically; (2) clarifies the conscious purposes of the Caesarean text, in which the Synoptic

Gospels were revised to remove awkwardnesses and inconsistencies in grammar, style, and parallel passages; and (3) gives invaluable evidence regarding the redactional processes that ultimately produced the Byzantine text.—D.J.H.

Textual Criticism, §§ 29-97, 137, 188, 233.

Biblical Philology

33. G. B. BRUZZONE, "Mesēmbria nella Bibbia," *BibOr* 26 (2, '84) 115-117.

The ca. thirty Septuagintal and two NT (see Acts 8:26; 22:6) occurrences of *mesēmbria* fall into three categories: chronological ("midday"), topographical ("south"), and metaphorical.—D.J.H.

34. G. MUSSIES, "The Use of Hebrew and Aramaic in the Greek New Testament," *NTStud* 30 (3, '84) 416-432.

The Semitic elements in the NT come in three classes: proper names, subdivided into personal and geographical names; loanwords of various kinds; and short sentences of four words or less. Within these three classes, a further division can be made into elements that are not explained in Greek, and elements that are translated either explicitly or by other means. The reasons that account for most of the Semitic elements in the Greek NT are religious in the rather wide sense of the word.—D.J.H.

35. F. RAURELL, "Influence of Is-LXX in the New Testament," *RevistCatTeol* 8 (2, '83) 263-282.

The English version of an article published in Catalan in *EstFran* [§ 28-444].—D.J.H.

36. D. B. WALLACE, "The Relation of Adjective to Noun in Anarthrous Constructions in the New Testament," *NovTest* 26 (2, '84) 128-167.

Where no article is present, it is often difficult to ascertain whether the adjective has an attributive or predicate relation to its noun. After describing the problem and clarifying the best approach to it, the author gives definitions of central terms, examines the phenomenon in Greek literature (classical, Septuagintal, Koine), examines the phenomenon in the NT, and criticizes the inadequate treatment of the anarthrous construction in modern grammatical works. The NT contains one anarthrous construction for about every eight lines; the attributive constructions constitute about 84 percent of all the cases; anarthrous constructions in equative clauses comprise only 14 percent of all the cases, with predicate constructions outnumbering attributive constructions in equative clauses by about seven to four.—D.J.H.

Biblical Translation

37. J.-M. BABUT, "Comparaison de traductions bibliques," *EtudThéolRel* 59 (2, '84) 201-205.

Comparison of the French translations of Ps 55:21-22 and Gal 3:5-6 in Bible André Chouraqui, Traduction Oecuménique de la Bible, and Bible en Français Courant indicates that the TOB holds an intermediary position between BAC's fidelity to the text as a monument and BFC's stress on intelligibility for nonspecialist readers.—D.J.H.

38. D. BERGANT, "An Inclusive Language Lectionary," *BibToday* 22 (4, '84) 251-254.

A member of the Inclusive Language Lectionary Committee describes the history behind the project, explains its working principles, lists some of the problems surfaced by the project, and considers possible uses of the new lectionary.—D.J.H.

39. P. D. FUETER, "Translating Signs and Symbols in the Gospels," *BibTrans* 35 (3, '84) 321-329.

Translators of Gospel narratives should make sure that the words used to indicate the time and place of events and to convey audience reactions to Jesus are recognized as signs, and that these signs are clearly contrasted with the symbols introduced into the narratives to communicate the mystery of the incarnation. They should also show that Jesus used OT symbols in paradoxical and challenging ways, and that the Evangelists wanted their audiences to understand that the symbols used in speaking of God could also be used of Jesus. In dealing with the resurrection narratives, translators should make it clear that the words used by the Evangelists were mainly intended as signs to describe reactions to the empty grave, and that their depictions of the bodily movements of the risen Jesus were intended as signs to manifest his humanity.—D.J.H.

40. H. W. HOLLANDER, M. DE JONGE, AND E. W. TUINSTRA, "A New Type of Help for Translators," *BibTrans* 35 (3, '84) 341-346.

Gal 2:1-10 is used to illustrate a new kind of "help for translators" that features a working translation of the formal-equivalence type, an analysis of the text with the aid of so-called discourse markers, a detailed analysis of individual pericopes, a discussion of recurrent words and expressions, and a summary of the main issues affecting translation.—D.J.H.

41r. *An Inclusive Language Lectionary. Readings for Year A* [NTA 28, pp. 195-196; §§ 28-874r-875r].

B. H. THROCKMORTON, "Why the Inclusive Language Lectionary?" *Christian Century* [Chicago] 101 (24, '84) 742-744.—The lectionary is a serious attempt to meet the need for Christians to hear their Scriptures in language that includes them all equally. The fundamental question with which the church in our day must wrestle is, Is the patriarchalism of the biblical language and of the biblical faith as originally formulated inherent in that faith?—D.J.H.

42. U. LUZ, "Ds Nöie Teschtamänt Bärndütsch," *Kirchenblatt für die reformierte Schweiz* [Basel] 140 (13, '84) 202-204.

The recently published translation of the NT into the Bern dialect of German, *Ds Nöie Teschtamänt Bärndütsch* (1984), is the collaborative effort of the foremost expert in the dialect (R. Bietenhard) and a distinguished biblical scholar and speaker of the dialect (H. Bietenhard). The article describes the "everyday" character of its language, discusses its possible liturgical uses, and recommends it also to "Nichtberner."—D.J.H.

43. E. H. ROBERTSON, "J. B. Phillips: Translator," *ExpTimes* 95 (10, '84) 300-304.

In addition to recounting Phillips's life and telling how he became a NT translator, the article discusses his principles of translation, style, method of translation, and written correspondence. More than the pioneer modern translation of our time, Phillips's *New Testament in Modern English* (1972) was the offering of a life in pain—of a wounded healer.—D.J.H.

44. P. W. WITTE, "Three Thousand Languages *without* the Bible," *BibToday* 22 (5, '84) 306-310.

Over 3,000 languages, more than half of the languages extant, are Bibleless. The Catholic association called LOGOS Translators aids local bishops in meeting the literacy and translation needs of their dioceses, and offers technical help to those doing the work.—D.J.H.

Bulletins

45. P. FIEDLER, "Neues Testament und Liturgie," *ArchivLiturgWiss* 25 (2, '83) 207-232.

This bulletin of books and articles (in German, French, and English) relating to the NT and liturgy is divided into nine sections: workbooks, introductions, and collections; hermeneutical questions (Jesus, Gospels; Paul, understanding of the OT); Jesus' preaching, the Gospels' message; Jesus' death, the Eucharist; Paul; community, church, and worship; the rest of the NT; commentaries; and the environment of the NT.—D.J.H.

46. D. SENIOR, "The New Testament in Review," *BibToday* 22 (4, '84) 259-265.

Descriptions and evaluations of twenty-four recently published books, all in English, on various aspects of the NT field.—D.J.H.

47. F. VOUGA, "Bulletin de Nouveau Testament," *EtudThéolRel* 59 (2, '84) 221-241.

The second part of this bulletin [see § 28-450] treats introductions and other general works, Pauline studies, and books on the Son of Man and Christology.—D.J.H.

48. H. WANSBROUGH, "New Testament Chronicle," *ClerRev* 69 (8, '84) 299-304.

Descriptions and evaluations of ten recently published books, all in English, on the NT writings and their historical setting.—D.J.H.

GOSPELS—ACTS

Gospels (General)

49. R. A. CULPEPPER, "Story and History in the Gospels," *RevExp* 81 (3, '84) 467-478.

In recent years various biblical scholars, reacting to the limitations of historical criticism, have turned from historical concerns to literary elements in the Gospels as the focus of their work. Truth and history are neither synonymous nor antithetical; as narratives, the Gospels tell true stories.—D.J.H.

50. J. ERNST, "Öffnet die Türen dem Erlöser. Johannes der Täufer—seine Rolle in der Heilsgeschichte," *TheolGlaub* 74 (2, '84) 137-165.

After describing the tension between the Gospels' subordination of John the Baptist to Jesus and the Jewish reports about John's independent activity, the article considers various biblical and modern attempts at explaining John in relation to Jesus: a relative of Jesus, the *archē* of the gospel, Elijah redivivus, precursor of the Son of Man, the spiritual father of Jesus, and part of the same Jewish religious movement. Then it discusses the similarities and differences between John and Jesus with regard to prophetic life-style, eschatology, the

absoluteness of God, rejection by others, and forgiveness of sins and the Holy Spirit. Finally, it reflects on John's ambiguous position in salvation history (end of the old era, or beginning of the new era?).—D.J.H.

51. G. A. KENNEDY, "An Introduction to the Rhetoric of the Gospels," *Rhetorica* [Berkeley, CA] 1 (2, '83) 17-31.

The Gospels combine Jewish traditions, a radical rhetoric resembling "sacred language," and the classical devices of invention, arrangement, and style. Matthew adopted the forceful style, Mark the plain style, Luke the elegant style, and John the elevated style. The Gospels address four great rhetorical problems: Jewish rejection of Jesus (Mt), the delay of the eschaton (Mk), the lack of historical verification (Lk), and the divinity of Jesus (Jn). The rhetorical characteristics of each Gospel are established in its opening chapters.—D.J.H.

- 52r. F. NEIRYNCK, *Evangelica* [NTA 27, p. 212].

A. DENAUX, "The Collected Essays of Professor F. Neirynck. Twenty Years of New Testament Scholarship," *EphTheolLov* 60 (1, '84) 124-133.—Anyone who reads through this impressive monument to Neirynck's twenty-year exegetical career must admire the seriousness, thoroughness, and high scientific level of his work. Neirynck has a special interest in the study of the Gospels, a clear preference for literary criticism, and a sound methodology. He is eager to consider all the phenomena involved in a particular problem. The reader will search in vain, however, for historical reconstructions or theological syntheses.—D.J.H.

53. G. R. OSBORNE, "Preaching the Gospels: Methodology and Contextualization," *JournEvangTheolSoc* 27 (1, '84) 27-42.

The positive techniques of redaction criticism [see § 24-706] and narrative hermeneutics greatly enhance the preaching of the Gospels and other historical literature. The kinds of sermons on the Gospels that these approaches can help to produce are illustrated with reference to Mk 9:14-29.—D.J.H.

54. W. S. VORSTER, "Der Ort der Gattung Evangelium in der Literaturgeschichte," *VerkForsch* 29 (1, '84) 2-25.

This critical survey of books and articles on the Gospel genre first considers the designation "Gospel" and inquires whether the Gospel form was *sui generis*, with reference to evolutionary models and to analogies from the Hellenistic world (biography, aretalogy, tragedy and tragicomedy) and the Semitic world (covenant formula, biography of a righteous person, prophecy, apocalyptic drama, Passover haggadah, midrash). Then it discusses whether there is more than one Gospel (Mk) and why Mark chose this literary form.—D.J.H.

55. E. E. WALLIS, "Four Gospels, Four Discourse Genre," *EvangJourn* 1 (2, '83) 78-91.

When the Gospels are seen from the rhetorical perspective of their composers, Mk alone exhibits a classical climactic narrative structure, Mt is an exposition of the kingdom, Lk is a Gentile-oriented exhortation, and Jn is a procedural handbook on how to believe.—D.J.H.

56. H. WEDER, "Wunder Jesu und Wundergeschichten," *VerkForsch* 29 (1, '84) 25-49.

Recent research on the NT miracle stories is discussed according to the following outline: miracles and the historical Jesus (methodology, historical results); miracle stories and their environment (OT and Jewish milieu, Hellenistic world, history-of-religions work); functional

approaches to primitive Christian miracle stories (christological, existential, social); redaction-critical studies (cross and miracle in Mk, the fulfilled present in Lk); and hermeneutical issues (multidimensional methods of interpretation, particular problems). — D.J.H.

Gospels General, §§ 29-32, 39.

Jesus

57. S. BARTON, "Jesus and Health," *Theology* 87 (718, '84) 266-272.

Several aspects of Jesus' ministry contributed to human wholeness: his message of hope, call to action, practice of solidarity, proclamation of forgiveness, and love command. The healing stories in the Gospels remind us of sources of mental and physical well-being outside the domain of conventional medicine. — D.J.H.

58r. R. FABRIS, *Gesù di Nazareth* [NTA 28, p. 312].

G. DE ROSA, "La storicità dei Vangeli alla prova del metodo storico-critico," *CivCatt* 135 (3212, '84) 145-157. — With this original and scholarly work, Fabris has rendered a valuable service to Italian readers who wish to come closer to Jesus. After sketching research on Jesus during the past two centuries and explaining Fabris's approach to the Gospels, the article discusses his views on five topics: Jesus' origins, two historically secure points (the proclamation of the kingdom, the death on the cross), the titles of Jesus, the death and resurrection of Jesus, and the relation between faith and history. — D.J.H.

59. A. FEUILLET, "La science de vision de Jésus et les Évangiles. Recherche exégétique," *DocComm* 36 (2-3, '83) 158-179.

Jesus' "beatific knowledge" of God the Father, his own divinity, and his saving mission are discussed with reference to three NT passages: the revelation of the Father by the incarnate Word in Jn 1:18 (compared with prophetic revelation), the revelation of heavenly realities by the Son of Man according to Jn 3:11-13 (in connection with Jn 6:46; 8:38), and the mutual knowledge of Father and Son and the revelation granted to human beings according to the "hymn of jubilation" in Mt 11:27/Lk 10:22. The independent Synoptic witness regarding Jesus' beatific knowledge confirms the historical value of the Johannine evidence on this matter. — D.J.H.

60. R. H. FULLER, "The Historical Jesus: Some Outstanding Issues," *Thomist* 48 (3, '84) 368-382.

E. Schillebeeckx's treatment of the historical Jesus is perhaps the best part of his two-volume work on Christology (*Jesus* [1979] and *Christ* [1980]). He not only summed up several decades of NT research but advanced positions that have been taken up independently by NT scholars. This article examines three issues raised by Schillebeeckx's treatment of the earthly Jesus and related topics: the relevance of the historical Jesus to NT theology and Christology, the use of the so-called criteria of authenticity with regard to the historical Jesus, and the content of the message of the earthly Jesus. — D.J.H.

61. E. LAVERDIERE, "Loving Like Jesus Loved," *Emmanuel* 90 (5, '84) 256-261, 268.

Jesus' humanity surfaces strongly and clearly in those Gospel texts in which he expressed

his love for others (see Mk 6:34; 10:21; Jn 11:5). The source of Jesus' freedom was his self-acceptance (see Mt 4:1-13; Lk 4:1-11).—D.J.H.

62. G. MARCHESI, "La storicità di Gesù et la sua conoscenza," *CivCatt* 135 (3215, '84) 431-443.

After acknowledging the ultimate incomprehensibility of Jesus Christ as the supreme mystery of God, the article discusses the consciousness of Jesus with reference to his memory, project, and intention. Particular attention is given to Jesus' special relationship with God as *abba*.—D.J.H.

63. D. J. Moo, "Jesus and the Authority of the Mosaic Law," *JournStudNT* 20 ('84) 3-49.

In his direct statements about the Law, Jesus upheld the continuing validity of the entire OT but also asserted that this validity must be understood in light of its fulfillment. No sensation-causing revolutionary, Jesus adhered to the Law in his own life but used it remarkably little in his teaching about the righteousness expected of members of the kingdom. He evidenced in the antitheses (Mt 5:21-48) and claimed in his statement about the Sabbath (Mk 2:28) an authority over the Law such as only God possesses. On the basis of this authority, Jesus denied to his disciples the practice of making vows and set forth a principle destined to abrogate large segments of Pentateuchal laws (Mk 7:15). But none of this occurred as a deliberate attack on the Law. Rather, the validity or abrogation of laws was decided entirely by their relationship to Jesus' teaching and to the new situation that his coming inaugurated.—D.J.H.

64. L. NEREPARAMPIL, "Jesus and the Nations," *Jeevadhara* 14 (80, '84) 136-150.

Analysis of the Gospels (Mt, Lk, Jn) reveals that, in spite of the redactional activity of the Evangelists, Jesus' positive attitude toward people of other religions is still discernible. Jesus showed religious tolerance in dealing with non-Jews, manifested his concern for them, and found the meaning of his own life in dying for them.—D.J.H.

65. A. RODRÍGUEZ CARMONA, "El anuncio del 'Reino de Dios' en la misión pública de Jesús," *Studium* 24 (1, '84) 43-56.

After situating Jesus' proclamation in the context of various Jewish understandings of God's kingdom, the article discusses the evidence in the Synoptic Gospels regarding Jesus' affirmation that the fulfillment of the promise of an eschatological kingdom had already begun. Then it describes the nature of God's kingdom according to the Synoptic Gospels with reference to God's power, God's fidelity, Jesus' signs and exorcisms, God's lordship, the mission of Jesus and of his disciples, and other characteristics.—D.J.H.

Passion and Death

66. M.-V. LEROY, "Mort et Résurrection," *RevThom* 84 (2, '84) 261-291.

This survey of nine recently published works (all in French) on the death of Christ, or of the Christian, describes their contents and reflects on the theological issues raised by them. Among the books discussed are X. Léon-Dufour, *Face à la mort, Jésus et Paul* (1975); M. Hengel, *La Crucifixion* (1981); and G. Rossé, *Jésus abandonné* (1983).—D.J.H.

67. V. SAXER, "Le 'Juste Crucifié' de Platon à Théodoret," *RivistStorLettRel* 19 (2, '83) 189-215.

The history of the theme of the crucified just person is traced in pagan philosophical works, the NT (the death of Jesus, the parallelism between Jesus and Christians), patristic literature, and the Acts of the Martyrs. Especially significant are the appearance of the theme with reference to Socrates in Plato's *Republic* 2.361-362, and its progressive Christianization.—D.J.H.

68. D. WIENS, "The Passion History as Holy War," *Direction* 13 (1-2, '84) 26-32.

Mark and Matthew associated the OT ideology of holy war with Jesus' suffering and death, so that his passion was presented as another example of holy war. The salient point, however, was Jesus' refusal to wage the kind of traditional holy war that would have spared him the agony of the crucifixion.—D.J.H.

The Resurrection

69. M. DUMMETT, "Biblische Exegese und Auferstehung," *IntKathZeit/Communio* 13 (3, '84) 271-283.

The slightly abbreviated German version of an article published in English in *NewBlackfr* [§ 21-704].—D.J.H.

70. P. SCHMIDT, "The interpretation of the Resurrection: historical and theological truth," *IntCathRev/Communio* 11 (1, '84) 75-88.

In the double movement from Easter to Jesus' meaning and place in God's salvation message (for which the objectivity of Jesus' resurrection is required) and from Jesus' life to the meaning of his resurrection (for which the disciples' insight in faith into the meaning of Jesus' actions against the background of God's promise of salvation is required), the meeting becomes possible between the objective and the subjective interpretations of the resurrection and between the centers of "fact" and "meaning." Jesus' resurrection is an objective reality, though one not understandable outside of faith.—D.J.H.

Synoptics

71. C. L. BLOMBERG, "Preaching the Parables: Preserving Three Main Points," *PerspRel Stud* 11 (1, '84) 31-41.

Exposition of a parable's main point under several subheadings can avoid the pitfalls of artificial allegorizing if the subpoints are drawn from the parable's main characters, occasionally including those who are only implicit. In a surprisingly large number of cases, such subdivision will produce three main headings.—D.J.H.

72. R. F. COLLINS, "Jesus' Ministry to the Deaf and Dumb," *MelTheol* 35 (1-2, '84) 12-36.

The article reviews those passages in the Synoptic Gospels that mention Jesus' ministry to the *kōphoi*: the dumb demoniac (Mt 9:32-34), the Beelzebub controversy (Mt 12:22-30; Lk 11:14-23), John the Baptist's question and Jesus' answer (Mt 11:2-6; Lk 7:18-23), Jesus heals many (Mt 15:29-31), Jesus heals a deaf mute (Mk 7:31-37), Jesus heals a boy possessed by a spirit (Mk 9:14-29), and Zechariah the mute priest (Lk 1:5-25). The orientation toward

the definitive inauguration of the kingdom through the resurrection provides the true significance of all the miracles of Jesus, including his curing of the deaf and mute.—D.J.H.

73. D. G. DANNER, "The 'Q' Document and the Words of Jesus. A Review of Theodore R. Rosché, 'The Words of Jesus and the Future of the "Q" Hypothesis,'" *RestorQuart* 26 (4, '83) 193-201.

T. R. Rosché [see § 5-387] argued that the material common to Mt and Lk (and not found in Mk) could be accounted for by postulating a strong oral tradition, and that the Q-source could therefore be discarded. But Rosché should have compared Mt and Lk to each other in their uses of both Mk and Q. Also, he should not have discounted clearly double-tradition pericopes for fear that they might be triple-tradition pericopes. In short, his inadequate methodology led him to untenable conclusions. A written source such as Q is still a most plausible hypothesis in attempting to solve the Synoptic problem.—D.J.H.

74. W. R. FARMER, "'Timeless Truth' and 'Apostolic Faith,'" *PerkJourn* 37 (3, '84) 7-11.
The expanded version of an article published in *ConcTheolQuart* [§ 28-900].—D.J.H.

75. A. FEUILLET, "Les épousailles messianiques et les références au Cantique des cantiques dans les évangiles synoptiques," *RevThom* 84 (2, '84) 181-211.

Several texts in the Synoptic Gospels indicate that Canticles was used in NT times to support a Christology of Jesus as the bridegroom of the community of the era of grace. The controversy about fasting (see Mt 9:14-15; Mk 2:18-20; Lk 5:33-35), especially when taken with the dove imagery of the baptism accounts (see Mt 3:13-17; Mk 1:9-11; Lk 3:21-22; Jn 1:29-34), contained hints of a Canticles background. Moreover, the parable of the king who gave a wedding feast for his son (see Mt 22:1-14; cf. Lk 14:15-24) presupposed a religious interpretation of Cant 8:1-2 and 5:1. [To be continued]—D.J.H.

76. A. LINDEMANN, "Literaturbericht zu den Synoptischen Evangelien 1978-1983," *Theol Rund* 49 (3, '84) 223-276.

Carrying forward the surveys of research on the Synoptic Gospels by H. Conzelmann [see §§ 17-885; 23-76, 406], this discussion of books and articles in various languages treats tendencies of research; methodology (critiques of form criticism, the problem of the development of tradition, materialist and sociohistorical exegesis, linguistic-scientific exegesis); form-critical works; the Synoptic problem (new synopses, old and new solutions); the sayings-source Q; the passion tradition; and comprehensive presentations and collections of essays. [To be continued]—D.J.H.

77. L. SABOURIN, "Is Mark the Earliest Gospel?" *RelStudBull* 4 (2, '84) 61-72.

New Synoptic Studies (1983), ed. W. R. Farmer, contains much accurate and valuable information from authors who either defend the posteriority of Mk or say that it is compatible with serious Gospel study. The Gospel synopses in English (1982) and Greek (1983) edited by J. B. Orchard are useful study tools even for those who do not accept the Griesbach hypothesis.—D.J.H.

Synoptics, §§ 29-19, 105, 131.

78. S. AGOURIDES, "'Little Ones' in Matthew," *BibTrans* 35 (3, '84) 329-334.

The expression "these little ones" in Mt 10:40-42; 18:1-14; 21:15-16 referred to a group of young disciples who were not held in great esteem in some circles of the church. Matthew aimed to establish the function and ministry of these young disciples in the church.—D.J.H.

79. M. J. COOK, "Interpreting 'Pro-Jewish' Passages in Matthew," *HebUnCollAnn* 54 ('83) 135-146.

The ostensibly pro-Jewish sentiments in Mt 5:17-19; 10:5-6; 15:24; and 23:2 served merely as preparation for anti-Jewish offensives in the Gospel. In fact, these passages were constitutive of Matthew's anti-Jewish stance and are not genuinely pro-Jewish at all. The widespread assumption that the redactor of Mt was Jewish derives no support from them.—D.J.H.

80. J. D. KINGSBURY, "The Figure of Jesus in Matthew's Story: A Literary-Critical Probe," *JournStudNT* 21 ('84) 3-36.

By authorial choice, Matthew fashioned his narrative in such a way that God's evaluative point of view regarding Jesus was normative. Analysis of the three major parts of the Gospel (1:1-4:16; 4:17-16:20; 16:21-28:20) shows that Matthean Christology focused preeminently on Jesus as the Son of God. By means of the title "Son of God," Matthew highlighted the unique filial relationship that Jesus had with God and the soteriological implications associated with it. The title "Son of Man" directed attention to the twin elements of conflict and vindication that characterized Jesus' interaction with the public, or world. [The same issue (pp. 37-52) contains D. Hill's critical observations on various features of Kingsbury's article.]—D.J.H.

81. G. N. STANTON, "The Gospel of Matthew and Judaism," *BullJohnRylUnivLibMan* 66 (2, '84) 264-284.

Anti-Jewish polemic is prominent and sustained in Mt; the Evangelist frequently strengthened the anti-Jewish polemic found in his sources. Matthew's anti-Jewish polemic should be viewed as part of the self-definition of a Christian minority that was acutely aware of the rejection and hostility of its "mother," Judaism. The idea that the Matthean community was a beleaguered sect is supported by the seriousness of the threat it felt from Judaism, the hostility of the Gentile world, the Evangelist's increased use of apocalyptic themes, and the evidence of other early Christian writings (1 Thessalonians, the Fourth Gospel, *Didache*, and 5 *Ezra*).—D.J.H.

82. J. A. ZIESLER, "Matthew and the Presence of Jesus (2)," *EpworthRev* 11 (2, '84) 90-97. [See § 28-910.]

The argument that Mt 18:20; 28:20 referred not to the continuation of resurrection appearances or experiences but rather to the support, authorization, and deliverance that the church could expect from the risen Lord is confirmed by the Matthean evidence for the absence of Jesus (see 8:15; 22:44; 25:14-30; 26:11). Jesus is with the church in the way that Yahweh was with Israel. Matthew was very cautious about Spirit-language (especially the notion of the Spirit as the Spirit of Christ), perhaps partly in response to the threat posed to his church by an overly pneumatic group.—D.J.H.

Mt, §§ 29-112, 416.

Mt 1-2, § 29-136.

83. F. FORESTI, "Maria, genitrice del sabato escatologico. Considerazioni sul significato di Mt. 1,1-17," *BibOr* 26 (1, '84) 31-43.

Mt 1:1-17 divides salvation history into three periods of fourteen generations each. These forty-two generations constitute six weeks, a period ended by Jesus' birth, which marks the beginning of the messianic and eschatological Sabbath (see Dan 9:24-27). Thus Mary stands at the transition from the OT to the eschatological Sabbath inaugurated at Jesus' birth.—D.J.H.

84. H. HEATER, "Matthew 2:6 and Its Old Testament Sources," *JournEvangTheolSoc* 26 (4, '83) 395-397.

In Mt 2:6 the scribes were not quoting Mic 5:2 but, rather, were providing a cumulative exegesis of Gen 49:10; 2 Sam 5:2; and Mic 5:2.—D.J.H.

85. [Mt 2:13-15] J. A. BRUCE, "The Flight into Egypt: The Dreams of Fathers," *StLuke JournTheol* 27 (4, '84) 287-296.

The narrative of the flight into Egypt in Mt 2:13-15, 19-23 is the story of the dreams of fathers. It tells of Joseph's anxiety endured loyally with the end not seen, and of his duty done with the reason not really understood.—D.J.H.

86. M. J. J. MENKEN, "The References to Jeremiah in the Gospel according to Matthew (Mt 2,17; 16,14; 27,9)," *EphTheolLov* 60 (1, '84) 5-24.

The references to Jeremiah in Mt 2:17; 16:14; and 27:9 are redactional. In the two fulfillment quotations (Mt 2:17-18; 27:9-10), Jeremiah prophesies the enmity against and rejection of Israel's Messiah on the part of the Jewish authorities. In 16:14, Jeremiah appears as the prophet who in his own rejection and suffering announced the rejection and suffering of the Messiah.—D.J.H.

Mt 2:19-23, § 29-85.

87. [Mt 5-7] H. D. BETZ, "Kosmogonie und Ethik in der Bergpredigt," *ZeitTheolKirch* 81 (2, '84) 139-171.

The Sermon on the Mount (Mt 5-7) was a pre-Synoptic compendium of Jesus' teaching that originated in Jewish-Christian circles in the mid-1st century. It presented orthodox Torah; the primitive Christian kerygma of the death and resurrection of Jesus had no place in it. Jesus' conflict with the Pharisees, so prominent in the Gospels, arose because of the closeness of his teaching to theirs. At a time of political pressure, the Sermon on the Mount was a kind of "manual for survival" in which the disciple, guided by the Torah as taught by Jesus, was encouraged to "seek the kingdom and its righteousness" (see 6:33, the central text). Here soteriology is identical with God's activity, but the interpretation of this "kingdom" or "rule" of God is very different from that found elsewhere in the NT. Instead of having recourse to miracles or apocalyptic, the Sermon on the Mount returns to the theology of creation, albeit a *creatio continua* rather than the creation myths of Genesis. God is the cosmic Father; the

rebuke “you of little faith” applies to those who fail to appreciate and imitate the way in which God loves and maintains creation.—G.H.

88. [Mt 5–7] H. BURKHARDT, “Die Bergpredigt—eine allgemeine Handlungsanweisung? Kritische Erwägungen zu dem Aufsatz von A. Strobel: Die Bergpredigt als ethische Weisung heute,” *TheolBeitr* 15 (3, '84) 137-140.

Contrary to the view of A. Strobel [see § 28-913], there are good exegetical and theological reasons for understanding the Sermon on the Mount (Mt 5–7) as purely ethical advice directed only to disciples of Jesus.—D.J.H.

- 89r. [Mt 5–7] R. A. GUELICH, *The Sermon on the Mount* [NTA 27, p. 208].

D. WENHAM, “Guelich on the Sermon on the Mount: A Critical Review,” *TrinJourn* 4 (2, '83) 92-108.—Guelich’s critical and historical commentary on the Sermon on the Mount is evidently the fruit of extensive and painstaking research. After considering matters of detail in the introduction and individual parts of the commentary, the article raises three broad questions about Guelich’s work: Is the sermon a compilation of different sayings of Jesus rather than an original unity? Does Mt 5–7 really contain material that was put in to contradict the original teaching of Jesus (e.g. 5:19)? Should the sermon be set over against the OT Law in an effort to avoid a “legalistic” interpretation?—D.J.H.

90. [Mt 5–7] B. HANSSLER, “Das Jünger-Ethos der Bergpredigt im Verhältnis zu den allgemeinen Moralprinzipien,” *Renovatio* 40 (2, '84) 82-95.

The article first outlines seven elements of a rational ethical system based on general philosophical principles. Then it explores the relation of the Sermon on the Mount (Mt 5–7) to such an ethical system by focusing on the sermon’s background, presuppositions, and framework. A rational ethical system obliges every person as a rational being; the faith ethic of Mt 5–7 is the challenge under which Jesus’ disciples placed themselves.—D.J.H.

91. [Mt 5–7] D. HILL, “The Meaning of the Sermon on the Mount in Matthew’s Gospel,” *IrBibStud* 6 (3, '84) 120-133.

Matthew intended the Sermon on the Mount as the *didachē* providing the basis for and prescribing the characteristics of the eschatological community that Jesus had come to call into being. The righteousness proclaimed in the Sermon (see 5:20) stood as the inspiration and challenge for the living of disciple-life in the community of the kingdom.—D.J.H.

92. [Mt 5–7] K. KERTELGE, “Handeln aus Glauben—Zum Verständnis der Bergpredigt,” *Renovatio* 40 (2, '84) 73-81.

This reflection on understanding the Sermon on the Mount (Mt 5–7) treats the relation between faith and action, the relevance of the sermon today, the task of living it, and its character as good news. Mt 5–7 comprises an impulse for Christian life to be realized in concrete situations, not a compendium of normative ethics.—D.J.H.

93. [Mt 5–7] A. STÖGER, “Die Predigt der Bergpredigt. Gedanken zur Erneuerung der Homilie,” *TheolPraktQuart* 132 (1, '84) 40-52.

The article first discusses the rhetoric of the Sermon on the Mount (Mt 5–7) with reference to its catechetical arrangement, the chorus of different voices behind it, and its Hellenistic-Jewish teaching methods. Then the sermon’s content is considered under three headings: Jesus’

preaching of the kingdom of God, the kingdom and the new orientation, and the initiative of God. The final section explores three hermeneutical approaches to the sermon: a new law?, an unattainable ethical goal, and prohibitions and commandments to be fulfilled.—D.J.H.

94. [Mt 5:8] M. L. BARRÉ, "Blessed Are the Pure of Heart," *BibToday* 22 (4, '84) 236-242.

The OT expression "pure/clean of heart" describes moral uprightness extending to the inmost being of the person (see Ps 24:3-4; Gen 20:5; Ps 18:20); it has no connection with ritual purity or single-heartedness. The broadest level of meaning in the sixth beatitude (Mt 5:8) can be summarized by the word "integrity"—the correspondence of internal to external, of intention to action, of being to doing. The specific level of meaning concerned uprightness toward one's neighbor, perhaps with particular reference to the neighbor's wife (see Mt 5:28; Gen 20:5).—D.J.H.

95. W. KIRCHSCHLÄGER, "Die Friedensbotschaft der Bergpredigt. Zu Mt 5.9.17-48; 7,1-5," *Kairos* 25 (3-4, '83) 223-237.

Analysis of the concept of peace in the Matthean Sermon on the Mount and in the broader context of NT proclamation yields basic features of peace that exert a claim on contemporary believers. A characteristic focus of Christian belief and behavior, peace is viewed as a component of love, as related to other Christian values rather than absolute, as a preliminary realization of the kingdom in the present, and as linked with the eschatological promise of the fullness of salvation. To make peace is to share in the creative action of God as God's children, and to exceed the limits of conventional moral standards through a life rooted in Christ's words and deeds. Peace begins with the reflective self-criticism of the individual, but also has a social dimension that involves reconciliation, respect for others, and a reaction to force motivated by the patience of God.—J.H.E.

Mt 5:17-48, § 29-95.

96. [Mt 6:5-15] K. GATZWEILER, "Jesus in Prayer. Texts of the Our Father," *LumVit* 39 (2, '84) 141-154.

After an opening section on prayer in the Jewish world, this article reviews the Gospel data on the prayer of Jesus, and then provides a reading guide to the catechesis on prayer contained in Mt 6:5-15 and Lk 11:1-13.—D.J.H.

Mt 7:1-5, § 29-95.

97. [Mt 7:12] H.-W. BARTSCH, "Traditionsgeschichtliches zur 'goldenen Regel' und zum Aposteldekret," *ZeitNTWiss* 75 (1-2, '84) 128-132.

The "golden rule" appears in both negative and positive (see Mt 7:12; Lk 6:31) forms in various Jewish and early Christian writings. Its occurrence in Codex Bezae's texts of the apostolic decree (Acts 15:20, 28-29; 21:25) reflects the ethical interpretation of the food laws in the decree, and the popularity of the negative form of the golden rule that was widespread in early Christianity.—D.J.H.

98. [Mt 8:2-15] M. BASTIN, "Jesus Worked Miracles. Texts from Mt 8," *LumVit* 39 (2, '84) 131-139.

After general comments on miracles and their significance in the Bible, the article illustrates how the three healing stories in Mt 8:2-15 should be read and appreciated.—D.J.H.

99. [Mt 8:23-27] P. F. FEILER, "The Stilling of the Storm in Matthew: A Response to Günther Bornkamm," *JournEvangTheolSoc* 26 (4, '83) 399-406.

According to G. Bornkamm, Jesus' stilling of the storm in Mt 8:23-27 is a paradigmatic portrayal of the danger and glory of discipleship. But the primary purpose of the story is to define who Jesus is before would-be followers, whose misconceptions about him have led to false notions concerning what it might mean to follow. The christological focus of the Matthean pericope is established with reference to the larger setting (Mt 8-9) and the immediate context (8:18-22), Matthew's use of *akolouthein* (8:23), comparison with Mk 4:35-41 and Lk 8:22-25, parallels in Jonah 1:3-16 and Ps 107:23-32, and the theological significance of the miracle.—D.J.H.

100. M. HUTTER, "Ein altorientalischer Bittgestus in Mt 9:20-22," *ZeitNTWiss* 75 (1-2, '84) 133-135.

In ancient Near Eastern writings the symbolic gesture (or idiom) of taking hold of the hem of someone's garment appears in political, juridical, and religious contexts. It meant "to pray fervently" in Mesopotamian religious literature and the OT (see 1 Sam 15:24-27). The Matthean version of Jesus' healing the woman who touched the fringe of his garment (Mt 9:20-22) portrays her action as based on trust (*pistis*) rather than belief in magic.—D.J.H.

101. J. M. McDERMOTT, "Mt. 10:23 in Context," *BibZeit* 28 (2, '84) 230-240.

Mt 10:23 is more likely a Matthean construction consisting of a pre-Matthean logion (v. 23a) and Matthew's own composition (v. 23b) than an authentic word of Jesus. The phrase "cities of Israel" refers to the entire Jewish nation, not just to Palestinian Jews. Mt 10:23 links the description of the relative failure of the Jewish mission until the Son of Man comes (vv. 5-22) with the exhortation to steadfast witness (vv. 24-42).—D.J.H.

102. [Mt 11:1-6] E. L. EHRLICH, "'In der Heilsgeschichte liegt die Heilszukunft.' Messianische und endzeitliche Vorstellungen des Judentums," *IntKathZeit/Communio* 13 (4, '84) 321-332.

Jesus corresponded to few of the ideas that Jews have connected with the messiah throughout the centuries. Jesus' reply to John the Baptist's emissaries, according to Mt 11:1-6, focused on the signs of the nearness of the messianic kingdom rather than on conformity to Jewish ideas about the messiah. Reflections on eschatology and hope in Jewish theology conclude the article.—D.J.H.

103. [Mt 13:24-30] P. BACQ AND O. RIBADEAU DUMAS, "Reading a Parable: The Good Wheat and the Tares (Mt 13)," *LumVit* 39 (2, '84) 181-194.

After proposing a five-step method for reading the parables based on F. de Saussure's linguistic principles, the article uncovers the four dominant oppositions in Mt 13:24-30: the good seed and the tares, a man and his enemy, the master of the house and his servants, and "I" and the reapers. It concludes with reflections on the parable's interpretation for our time.—D.J.H.

Mt 13:31-33, § 29-121.

104. [Mt 13:47-50] W. G. MORRICE, "The Parable of the Dragnet and the Gospel of Thomas," *ExpTimes* 95 (9, '84) 269-273.

The parable of the dragnet (Mt 13:47-50) and the parable of the wise fisherman (*Gospel of*

Thomas 8) are both versions of Jesus' parable concerning the mixture of people in the kingdom (see Mt 13:47). Matthew expanded the parable in order to emphasize the certainty of the eschatological judgment. The primary lesson in *Gospel of Thomas* 8 was the joy of great discovery and the total commitment demanded by it.—D.J.H.

105. F. NEIRYNCK, "The Matthew-Luke Agreements in Mt 14,13-14/Lk 9,10-11 (par. Mk 6,30-34). The Two-Source Theory beyond the Impasse," *EphTheolLouv* 60 (1, '84) 25-44.

The feeding story in Mt 14:13-14; Mk 6:30-34; Lk 9:10-11 is one of the triple-tradition sections with a relatively high number of agreements between Mt and Lk against Mk. Contrary to the view of M.-É. Boismard [see § 24-764], the Matthean version can be understood merely as a rewriting of the Markan text. The Lukan "agreements" with Mt also imply a certain amount of disagreement and can be attributed to independent Lukan redaction. The hypothesis of a proto-Mt is unnecessary.—D.J.H.

Mt 16:14, § 29-86.

106. B. P. ROBINSON, "Peter and his Successors: Tradition and Redaction in Matthew 16.17-19," *JournStudNT* 21 ('84) 85-104.

To produce Mt 16:17-19, the Evangelist brought together some dominical traditions (Jesus' renaming of Simon, Jesus' prediction of building a new temple, his delegation of authority to his disciples) and two postdominical traditions (Peter's role as foundation, Jesus' macarism on Peter). Matthew gave us the word *ekklēsia* as a gloss on "temple," expressed the delegation of authority in rabbinic language, implied that Peter enjoyed some kind of preeminence of authority, and made him a spiritual son of Jonah with the power to withstand the forces of Sheol. The unique importance attributed to Peter in this text suggests the persistence of a Petrine office in the church after Peter's death.—D.J.H.

107. [Mt 16:18] G. ARNÉRA, "Du rocher d'Esaië aux douze montagnes d'Hermas," *Etud ThéolRel* 59 (2, '84) 215-220.

Isa 51:1-2 stressed the impotence of Abraham rather than his ability to be a foundation rock. Far from connecting with Mt 16:18 [see § 27-102], the representation of Abraham as the foundation rock in *Yalqut Shimeoni* 1:766 opposed the portrayal of the Son of God as the "great white rock" according to Similitude 9 in *Shepherd of Hermas*.—D.J.H.

Mt 17:1-8, § 29-124.

Mt 17:10, § 29-125.

108. W. A. HETH, "The Meaning of Divorce in Matthew 19:3-9," *Churchman* 98 (2, '84) 136-152.

In Mt 19:3, 7, 8, the Greek verb *apolyō* occurs in the context of the Mosaic commandment regarding divorce and remarriage (see Deut 24:1-4). But in Mt 19:9, Jesus used *apolyō* to refer to separation without the right of remarriage, in the context of the "one flesh" relationship (see Gen 2:24). Jesus forbade a man to put away his wife for reasons other than her immorality, and taught that remarriage after divorce is adultery. The exceptive clauses (see Mt 5:32; 19:9) merely exempted Jesus' followers from the responsibility of breaking his

commandment not to divorce, when the mores of their social world dictated otherwise (see Mt 1:18-19).—D.J.H.

109. J. D. M. DERRETT, "Palingenesia (Matthew 19.28)," *JournStudNT* 20 ('84) 51-58.

The true meaning of the strange expression *palingenesia* in Mt 19:28 is "resurrection." The word suggests that one has been caused to live again in order to be judged.—D.J.H.

110. [Mt 26:17-27:66] J. LAMBRECHT, "Het matteaanse lijdensverhaal" [The Matthean Passion Narrative], *Collationes* 30 (2, '84) 161-190.

Within Matthew's passion narrative (26:1-16 and 28:1-20 can be regarded as its "inclusion"), five units are discernible: Last Supper and Gethsemane (26:17-46), arrest and Jesus before the Sanhedrin (26:47-27:10), Jesus before Pilate (27:11-26), crucifixion (27:27-44), and death and burial (27:45-66). The material in these five units is spread over three days (Thursday, Friday, and Saturday). According to Jewish calculation, the passion, death, and burial of Jesus occurred on one and the same day (Thursday evening to Friday evening). Matthew's conscious and consistent editing of the Markan source—allowing for some omissions and more additions—consisted of thorough abbreviation, more direct speech, a more symmetrical arrangement, clarification, and a more solemn style. Four content characteristics can be pointed out: (1) For Matthew, what happened during Jesus' passion was fulfillment of the Scriptures. (2) Matthew stressed the responsibility (and fate) of the Jews. (3) The Matthean passion narrative possesses many paraenetical features. (4) Matthew's christological view of Jesus as God's beloved Son and the saving significance of his death are emphasized.—J.L. (Author)

Mt 27:9, § 29-86.

111. K. GRAYSTON, "The Translation of Matthew 28.17," *JournStudNT* 21 ('84) 105-109.

The key to the correct translation of *hoi de edistasan* in Mt 28:17 is the preceding verb *prosekynēsan*, which denotes formal or ritual submission. The eleven disciples doubted whether even their total submission to the risen Lord would save them from condemnation on account of their having deserted Jesus (see Mt 26:56).—D.J.H.

Mark

112. M. R. D'ANGELO, "Images of Jesus and the Christian Vocation in the Gospels of Mark and Matthew," *Spirituality Today* [Chicago] 36 (3, '84) 220-235.

Mark depicted Jesus as the crucified Messiah, the dead and risen Lord, and challenged readers with the call to follow Jesus to the cross. Matthew recast Mark's picture by viewing it through the experience of Jesus as teacher and Messiah, God's Wisdom and God's Son; the call that Matthew heard and transmitted was the call to learn of Jesus.—D.J.H.

113. M. DE BURGOS NÚÑEZ, "Marcos: Los problemas de su comunidad y sus objetivos como evangelista," *Communio* 17 (2, '84) 127-152.

Mark composed his Gospel in Galilee after A.D. 70 as a bold attempt at reforming the church, the faith, and the understanding of Jesus. He organized his theological project around four major themes: the dialectic between the theology of glory and the theology of the cross,

the critique of miracles as power, the divine kenosis as the foundation of Christology, and ecclesiology under the sign of the cross.—D.J.H.

114. E. L. SCHNELLBÄCHER, "The Temple as Focus of Mark's Theology," *HorBibTheol* 5 (2, '83) 95-112.

Mark was convinced that the Temple on Mount Zion had been left by God to demons, and consequently had become a wilderness or even a tomb destined to sink into the sea. From the tomb of Jesus (see Mk 16:1-8), the way of the faithful of Israel took place out of the wilderness (i.e. Jerusalem) onto the mountain of transfiguration (9:2) with its temple not made with hands (14:58).—D.J.H.

115. G. SELLIN, "Das Leben des Gottessohnes. Taufe und Verklärung Jesu als Bestandteile eines vormarkinischen 'Evangeliums,'" *Kairos* 25 (3-4, '83) 237-253.

The several affinities between elements of Mk and the Johannine signs-source (especially its conclusion, Jn 20:30-31) suggest that both Mark and John made varying use of an earlier Gospel in written form describing the epiphany-like, wonder-working life and death of Jesus as Son of God. Basic elements of this pre-Markan Gospel included the scenes of Jesus' baptism (Mk 1:9-11) and transfiguration (Mk 9:2-8). The descent of the dove in the former scene as a "sign" of Jesus' divine sonship was an expression of Hellenistic-Jewish *pneuma*-theology. The transfiguration, anticipating the later empty-tomb account that demonstrated Jesus' ascension, was likewise shaped by Hellenistic-Jewish tradition (especially Philo) concerning Moses and Elijah (as ascended figures now in heaven) and the events on Mount Sinai. To this Gospel also belonged the "Son of God" title (in the Hellenistic-Jewish sense of *theios anēr*), the miracle stories, elements of a passion narrative, and the empty-tomb account. Originating in a circle of early Hellenists, this Greek Gospel served as a source for both Mark and John.—J.H.E.

116. J. H. STONE, "The Gospel of Mark and *Oedipus the King*: Two Tragic Visions," *Soundings* 67 (1, '84) 55-69.

Oedipus the King and Mk share a common tragic vision in that the characters come to their misfortune, or fate, through failures of recognition. These failures create ironical situations, cause the readers/audience to experience "pity and fear," and unify the plots. Mark's tragic theme is found in a selected strand of material. Carefully and deliberately he built misunderstanding, doubt, betrayal, denial, and desertion climaxing in Jesus' own experience of abandonment by God. The Markan tragedy is grounded in the disciples' incomprehension of Jesus' ultimate victory and in Jesus' own incomprehension at Gethsemane and on the cross of the eschatological dimension of his destiny. Mark's failure to recognize the true meaning of the historical events that he depicted his characters as failing to recognize deepens the tragedy, as does his inclusion of miracles in the Gospel. For when Mk is read from the perspective of broken relationships, the central focus shifts from the miracles as actions that corroborate Jesus' "divine authority" to the miracles as actions that contribute to the failure of recognition and thereby to the tragic vision of the Gospel.—E.G.B.

Mk, § 29-77.

117. D. ZELLER, "Die Heilung der Aussätzigen (Mk 1, 40-45). Ein Beispiel bekennder und werbender Erzählung," *TrierTheolZeit* 93 (2, '84) 138-146.

After introducing the account of Jesus' healing of the leper in Mk 1:40-45 (text, background information, peculiarities, generic features), the article presents a structuralist-semiotic analysis of the passage with reference to its plot, narrative sequence, and text pragmatics. The final section reflects on the excellence and narrowness of a miracle story.—D.J.H.

118. J. D. G. DUNN, "Mark 2.1-3.6: a Bridge between Jesus and Paul on the Question of the Law," *NTStud* 30 (3, '84) 395-415.

The pre-Markan unit in Mk 2:15-3:6 showed how Jesus' controversies with the Pharisees resulted in a final breach between Jesus and the guardians of Israel's heritage. It also provided guidance and authoritative tradition for Jewish Christians as they attempted to find their identity vis-à-vis the same guardians of Israel's heritage. The second stage in the pre-Markan tradition involved greater concentration on the christological emphases in the same stories, as a result of which or as part of which Mk 2:1-12 was added. Although there is no evidence that the traditions behind Mk 2:15-3:6 influenced Paul directly, they form an invaluable bridge between Jesus and Paul, and indicate some of the development in Christian thinking about the Law that prepared the way for Paul's decisive contribution.—D.J.H.

119. J. D. M. DERRETT, "Christ and the Power of Choice (Mark 3,1-6)," *Biblica* 65 (2, '84) 168-188.

The initial explication of Mk 3:1-6 focuses on the "dried up" hand, the man in the synagogue, the absence of debate, the pseudohalakhic question, Jesus' anger and grief, extending the arm and stretching out the hand, and ritual and political implications. Then attention is given to the OT roots of the narrative, especially Deuteronomy 28-30 (see 30:15, 19), Exodus 13-15, and Isaiah 56.—D.J.H.

120. [Mk 3:21-22] P. MOURLON BEERNAERT, "Jesus, a Free Man. Texts: Jesus and His Family (Mk 3 and 6)," *LumVit* 39 (2, '84) 155-166.

The impression that Jesus made on those around him is best captured by the Greek word *exousia*. How free he remained in his relations with his family and kinsfolk in Nazareth is illustrated by Mk 3:21-22, 31-35 and 6:1-6.—D.J.H.

Mk 3:31-35, § 29-120.

121. [Mk 4:30-32] T. K. SEIM, "Gudsrikets overraskelse. Parablene om et sennepsfrø og en surdeig" [The Surprise of the Kingdom. Parables of the Mustard Seed and the Leaven], *NorskTeolTids* 84 (1, '83) 1-17.

The article attempts a more precise classification of the parables of the mustard seed (Mk 4:30-32; Lk 13:18-19; Mt 13:31-32) and the leaven (Lk 13:20-21; Mt 13:33) through a study of the form and content of each version. Mk 4:30-32 is clearly based on a natural event; Lk 13:18-19 is a parable narrative of a singular, atypical event; and Mt 13:31-32 is a mixed version, though closer to Lk than to Mk. The parable of the leaven is also a parable narrative of a singular, atypical event. The key to this parable's interpretation is the hiding of the leaven in dry flour, which meant not using it in the normal way for baking. Its surprising leavening of a large quantity of flour thus becomes a parable about the unexpected power of the kingdom.—H.M.

Mk 6:1-6, § 29-120.

Mk 6:30-34, § 29-105.

122. [Mk 6:38-43] U. H. J. KÖRTNER, "Das Fischmotiv im Speisungswunder," *ZeitNTWiss* 75 (1-2, '84) 24-35.

The prototype of Jesus' miraculous feedings was the Elisha narrative in 2 Kgs 4:42-44. The fish motif (see Mk 6:38, 41, 43; 8:7) was intended simply as a material supplement to the bread—not as spiritual food, or a renewal of Israel's desert experience, or part of the eschatological banquet. The references to fish in Mk 6:41c, 43b (and perhaps those in 6:38, 41a) can be ascribed to the pre-Markan redactor, whereas the reference to fish in 8:7 came from Mark himself.—D.J.H.

Mk 8:7, § 29-122.

123. J. K. HOWARD, "Men as Trees, Walking: Mark 8.22-26," *ScotJournTheol* 37 (2, '84) 163-170.

The blindness of the man healed by Jesus in Mk 8:22-26 was more likely acquired than congenital. The man's initial confusion ("I can make out men; they are like trees, except that I can see them walking") suggests the loss of the crystalline lens of the eye (aphakia). The remarkable aspect of the second stage of the healing was that the man's sight was restored to what it had been before.—D.J.H.

124. [Mk 9:2-8] J. A. MCGUCKIN, "Jesus Transfigured: A Question of Christology," *ClerRev* 69 (8, '84) 271-279.

The primitive version of the transfiguration story (see Mk 9:2-8; Mt 17:1-8; Lk 9:28-36) was designed (1) to draw a parallel between Moses' and Jesus' experiences of God (and probably their subsequent roles as mediators) on the basis of the Sinai narrative as the literary archetype, and (2) to heighten the authority and validate the status of the "pillars of the church" who attended the glorification of the Lord. The preacher behind the primitive version was probably Peter. Mark removed the Moses-Jesus analogy with its implicit prophet-Christology, and pointed the story in the direction of the patristic interpretation of the transfiguration as a manifestation of Jesus' divinity.—D.J.H.

125. [Mk 9:11] D. C. ALLISON, "'Elijah Must Come First,'" *JournBibLit* 103 (2, '84) 256-258.

Contrary to M. M. Faierstein's suggestion [§ 26-120], the idea of Elijah as a forerunner of the Messiah (see Mk 9:11; Mt 17:10) may not have been a NT *novum*. The existence of this tradition in 1st-century Judaism is indicated by the imputation of it to the scribes, the baraita in *b. Erub.* 43ab, the logical development of Mal 3:23-24(4:5-6), the dearth of rabbinic references in reaction to Christian claims, and the NT as one of our best sources for 1st-century Judaism.—D.J.H.

Mk 9:11, § 29-376.

Mk 9:14-29, § 29-53.

126. H. BALTENSWEILER, “‘Wer nicht gegen uns (euch) ist, ist für uns (euch)!’ Bemerkungen zu Mk 9,40 und Lk 9,50,” *TheolZeit* 40 (2, '84) 130-136.

Although Jesus' saying about tolerance toward the strange exorcist (Mk 9:40; Lk 9:50) may reflect a popular proverb (see Cicero's *Pro Ligario* 33; Mt 12:30/Lk 11:23), it must be interpreted in its present context of exorcisms performed in Jesus' name as signs of the coming kingdom (see Lk 11:20). The saying does not justify a Christianity of passive members.—D.J.H.

127. M. LATTKE, “Salz der Freundschaft in Mk 9:50c,” *ZeitNTWiss* 75 (1-2, '84) 44-59.

What may be correct interpretations of “salt” in Mk 9:49-50b (see Mt 5:13; Lk 14:34-35) do not necessarily apply to Mk 9:50c. The best translation of Mk 9:50c is the following: “Have (= share) salt among you, and keep peace among each other.” Salt is a symbol of hospitality and friendship, and the saying is a call for table fellowship and community.—D.J.H.

128. F. ZEILINGER, “Hoffnung durch das Kreuz (Mk 10,32-45). Einführung in ein Bibelgespräch beim Österreichischen Katholikentag 1983,” *BibLiturg* 57 (2, '84) 70-79.

After situating Mk 10:32-45 in the Gospel as a whole and within 8:27–10:52 in particular, the article discusses the passion prediction (vv. 32-34), the request by the sons of Zebedee (vv. 35-40), the instruction (vv. 41-44), and the *lytron*-saying (v. 45). Special attention is given to the paradoxical theme of hope through the cross.—D.J.H.

129. [Mk 14:17–15:47] J. NAVONE, “Mark's Story of the Death of Jesus,” *NewBlackfr* 65 (765, '84) 123-135.

According to Mark, Jesus' death was “for many” (see 10:45; 14:24), having an efficacy that communicates life for all in every place and time. Mark divided the last day of Jesus' life (14:17–15:47) into eight periods of three hours each, recording an important event in each period. His chief preoccupations were (1) the rejection and suffering of Jesus, and (2) the revelation and recognition of Jesus' identity.—D.J.H.

130. [Mk 16:9-20] J. C. THOMAS, “A Reconsideration of the Ending of Mark,” *Journ EvangTheolSoc* 26 (4, '83) 407-419.

Although Mk 16:9-20 has much good and ancient manuscript support, the abrupt ending at 16:8 is most likely original and explains the origin of all the other readings. The Markan features that occur in 16:9-20 are due to the compiler's attempt at imitating Markan style.—D.J.H.

Luke

131. C. L. BLOMBERG, “When Is a Parallel Really a Parallel? A Test Case: The Lucan Parables,” *WestTheolJourn* 46 (1, '84) 78-103.

Few NT scholars would dispute the view that literary dependence of some sort is required to account for the high degree of similarity between eight parables in Lk (12:39-40; 12:42-46; 13:20-21; 11:11-13; 7:31-35; 8:5-8; 20:9b-16a; 13:18-19) and their Synoptic parallels. But five other Lukan parables (12:35-38; 14:16-24; 14:5; 19:11-27; 15:4-7) and their Synoptic parallels are better explained as having been spoken in more than one form on separate

occasions. Despite great divergences between Lk 6:47-49 and Mt 7:24-27, the two versions of the parable of the two builders most likely reflect literary dependence by one Evangelist on the other or by both on a common source.—D.J.H.

132. C. H. COSGROVE, "The Divine *dei* in Luke-Acts. Investigations into the Lukan Understanding of God's Providence," *NovTest* 26 (2, '84) 168-190.

Although *dei* is not a technical term in Lk-Acts, the motif of the divine "must" was crucially important to Luke. (1) The divine *dei* points back to God's ancient plan and so grounds the kerygmatic history in divine sanction. (2) As a summons to obedience, the divine *dei* confronts Jesus, Paul, or the Christian with "marching orders" while allowing them to be the initiators, strategists, and protectors of divine necessity. (3) The divine guarantee primarily involves God's miraculous intervention but also embraces God's choice of the right person. (4) The logic of the divine *dei* reflects a dramatic-comedic understanding of salvation history as a stage set time and again for divine intervention, so that the spotlight of history continuously turns on God's saving miracle. To this extent Lk-Acts functions as a doxology to the God of surprise reversals.—D.J.H.

133. J. L. HOULDEN, "The Purpose of Luke," *JournStudNT* 21 ('84) 53-65.

The late R. Maddox's *Purpose of Luke-Acts* (1982) did not do justice to the positive aspects in Luke's portrayal of Judaism, especially the exoneration of those who crucified Jesus (see Lk 23:34; Acts 3:17; 7:60; 13:27). The apparently incongruous elements in Luke's attitude toward Judaism suggest that his Christians were not directly involved in relations with Jews, and that the chief source of threat came from within the Christian community. Luke urged his Christians not to abandon their Jewish origins and background; it is hard to say why he thought this so vital.—D.J.H.

134. A. SISTI, "Il tema del Giubileo nell'opera di Luca," *EuntDoc* 37 (1, '84) 3-30.

After explaining the OT Jubilee legislation (see Lev 25:8-55) and the idea of a messianic jubilee (see Isa 61:1-3), the article focuses on the jubilee proclaimed by Jesus in Lk 4:16-30: the fulfillment of Scripture, the Anointed of the Lord, and the year of grace. Then it traces Luke's development of the jubilee theme in his Gospel (the jubilee of the poor and the suffering) and Acts (the jubilee of faith). The entire life of Jesus was a genuine jubilee year of grace and forgiveness.—D.J.H.

135. M. TURNER, "Jésus et l'Esprit d'après Luc," *Hokhma* 26 ('84) 18-46.

The French version of an article published in English in *TynBull* [§ 26-134].—D.J.H.

Lk, §§ 29-192, 261.

136. A. BEAUDUIN, "The Infancy Narratives, a Confession of Faith. Texts from Lk 1," *LumVit* 39 (2, '84) 167-177.

This introduction to the Gospel infancy narratives considers their purpose, literary structure, genre, confessions of faith, treatments of the name of Jesus, and distinctive theologies. Particular attention is given to the annunciation diptych in Lk 1:5-23, 26-38.—D.J.H.

137. A. J. B. HIGGINS, "Luke 1-2 in Tatian's Diatessaron," *JournBibLit* 103 (2, '84) 193-222.

This article provides in tabular form a detailed collation of the basic comparative materials

of the Diatessaron textual tradition and other relevant sources for Lk 1–2. The texts are arranged in columns to show more clearly the relationships of the various sources to one another, and in particular to the Arabic and Persian harmonies. Also included are an introductory discussion (with bibliography) of the sources cited in the collation, and four pages of comments on the collation.—D.J.H.

138. R. H. STEIN, “Luke 1:1-4 and *Traditionsgeschichte*,” *JournEvangTheolSoc* 26 (4, '83) 421-430.

This investigation of Luke's prologue in order to see what can be learned from it regarding the tradition history of the Gospel materials appears under three headings: the Lukan predecessors (vv. 1-2), the main clause (v. 3), and Luke's purpose (v. 4). Luke knew at least three separate life-settings of the Gospel materials, was acquainted with both written and oral traditions, and had a specific purpose for writing his Gospel.—D.J.H.

139. [Lk 1:46] P.-M. BOGAERT, “Épisode de la controverse sur le *Magnificat*. A propos d'un article inédit de Donatien De Bruyne (1906),” *RevBén* 94 (1-2, '84) 38-49.

In the first part of this article (pp. 38-42), Bogaert explains the circumstances in which De Bruyne wrote his article on Lk 1:46 in 1906 and why it was not published then. The second part (pp. 42-49) presents the annotated text of De Bruyne's article, entitled “Un nouveau témoignage attribuant le *Magnificat* à Élisabeth,” which adds to the Latin evidence for attributing the *Magnificat* to Elizabeth rather than Mary.—D.J.H.

140. [Lk 1:46-47] R. BUTH, “Hebrew Poetic Tenses and the *Magnificat*,” *JournStudNT* 21 ('84) 67-83.

In Hebrew poetry from the end of the second millennium to the end of the first millennium B.C., the tenses of verbs sometimes shifted from “past-complete” to “present-future-habitual,” or vice versa, without a change in the referential world. Whoever translated the *Magnificat* into Greek recognized a Hebrew poetic tense-shift in Lk 1:46b-47 (*tēgaddēl . . . wattāgēl*), and decided to preserve it (*megalynei . . . kai ēgalliasen*) in spite of normal Greek usage and the contrary translation practice in the Septuagint. An appendix (pp. 80-83) provides a reconstruction of Lk 1:46-55 in Hebrew, along with notes.—D.J.H.

141. [Lk 1:46-55] B. GRIGSBY, “Compositional Hypotheses for the Lucan ‘*Magnificat*’—Tensions for the Evangelical,” *EvangQuart* 56 (3, '84) 159-172.

The four canticles and the boyhood Temple-episode in Lk 1–2 were secondarily inserted into the birth narrative by Luke. Although originally composed in a Semitic language, the *Magnificat* (Lk 1:46-55) came to Luke in a Greek translation. The original life-setting of the *Magnificat* may have been the Jewish-Christian church after Easter rather than Marian authorship; this idea causes doctrinal tensions among evangelicals.—D.J.H.

142. W. BRINDLE, “The Census and Quirinius: Luke 2:2,” *JournEvangTheolSoc* 27 (1, '84) 43-52.

Lk 2:2 states that the census during which Jesus was born was the first one (*prōtē*), occurring before the more well-known census taken by Quirinius in A.D. 6-7. The first census took place in the days of Herod the Great, i.e. before April of 4 B.C.—D.J.H.

143. G. SCHWARZ, “‘. . . *anthrōpoi eudokias*’? (Lk 2:14),” *ZeitNTWiss* 75 (1-2, '84) 136-137.

The three Syriac versions of Lk 2:14 that omit the equivalent of the word *eudokias* have preserved the original form of the angelic proclamation [see § 16-565]. The Greek version with *eudokias* was a liturgical expansion of the text.—D.J.H.

144. J. RIUS-CAMPS, “¿Constituye Lc 3,21-38 un solo período? Propuesta de un cambio de puntuación,” *Biblica* 65 (2, '84) 189-209.

Since Lk 3:21-38 constitutes a single unit, editors should place a comma rather than a full stop between 3:21-22 (the protasis) and 3:23-38 (the apodosis). This punctuation is based on Lukan style, the greater coherence obtained within the text, the parallelism with the beginning of John the Baptist's ministry, and the idea of Jesus at the age of thirty inaugurating the final, definitive period in world history.—D.J.H.

145. F. Ó FEARGHAIL, “Rejection in Nazareth: Lk 4:22,” *ZeitNTWiss* 75 (1-2, '84) 60-72.

The message of Lk 4:22 is that the people, while witnessing (*emartyroun*) in favor of Jesus from their previous knowledge of him, were astonished (*ethaumazon*) at the message of salvation (*epi tois logois tēs charitos*) that he preached; and they rejected it (and consequently the preacher, too) because of the person whom they saw Jesus to be, the son of Joseph. Thus there is no startling change of mood on the part of the congregation between vv. 20 and 28, and no unmotivated reaction on Jesus' part in v. 23.—D.J.H.

146. [Lk 4:29] M. CHEVALON, “A propos de Nazareth,” *CahCercErnRen* 32 (134, '84) 75-76.

The description of Nazareth in Lk 4:29 is contrary to geographical reality, since Nazareth is in a valley and not on a hill.—D.J.H.

Lk 6:31, § 29-97.

Lk 9:10-11, § 29-105.

Lk 9:28-36, § 29-124.

Lk 9:50, § 29-126.

147. [Lk 9:51] A. FEUILLET, “Deux références évangéliques cachées au Serviteur martyrisé (*Is* 52,13–53,12). Quelques aspects importants du mystère rédempteur,” *NouvRevThéol* 106 (4, '84) 549-565.

The word *analēmpsīs* and other features in Lk 9:51 indicate the presence of an allusion to the fate of the Suffering Servant in *Isa* 53:8. The description of the Good Shepherd laying down his life for his sheep in *Jn* 10:11, 15, 17, 18 alludes to the Servant's offering his life as a sacrifice according to *Isa* 53:10.—D.J.H.

148. J. RIUS-CAMPS, “Qüestions sobre la doble obra lucana IV. Lc 10,25-18,30: una perfecta estructura concèntrica dins la Secció del Viatge (9,51-19,46),” *RevistCatTeol* 8 (2, '83) 283-357. [See § 27-177.]

Luke constructed the middle portion of his journey narrative according to a complex

chiastic outline with 13:31-35 as its center: the reign of God and eternal life (10:25-37; 18:18-30), the perfect following of Jesus (10:38-42; 18:15-17), prayer (11:1-13; 18:1-14), the arrival of the reign of God (11:14-36; 17:20-37), genuine purification (11:37-54; 17:11-19), instruction for the disciples and the crowds (12:1-53; 12:54-13:9; 14:25-15:32; 16:1-17:10), the Law and the reign of God (13:10-30; 14:1-24), and the break with Israel's leaders (13:31-35).—D.J.H.

149. [Lk 10:29-37] R. S. CLUCAS, "The neighbour questions," *TheolEvang* 17 (2, '84) 49-50.

By making the lawyer admit that the Samaritan was the neighbor in Lk 10:36-37, Jesus swept aside the lawyer's attempt at limiting the definition of "neighbor" by his question in Lk 10:29.—D.J.H.

Lk 11:1-13, § 29-96.

Lk 13:18-21, § 29-121.

150. J. D. M. DERRETT, "The Lucan Christ and Jerusalem: *teleiounmai* (Lk 13:32)," *ZeitNTWiss* 75 (1-2, '84) 36-43.

The verb *teleiounmai* in Lk 13:32 means "I shall die," and reflects the Hebrew root *šlm*. The entire saying in Lk 13:32-33 is an extremely artful punning epigram, which certainly arose in a Hebrew-knowing environment: "[Instead of inquiring of Herod's welfare] tell this hyena (lit. 'fox') that after achieving that men be well by dispossessing demons today and tomorrow, on the third day I do indeed say farewell. For it needs must that today, tomorrow, and the third day I fare on, for it is unthinkable that a prophet should be undone outside Jerusalem, the 'Possession of Well.'"—D.J.H.

151. [Lk 22:1-23:56] R. MICHIELS, "Het passieverhaal volgens Lucas" [The Passion Narrative according to Luke], *Collationes* 30 (2, '84) 191-210.

In his passion narrative, Luke betrayed both heavy dependence on Mk and a large measure of independence. No passion narrative other than that of Mark need be postulated as a source, however. Luke's narrative divides into four parts: introduction—the "hour of Satan" (22:1-6), the first panel—Jesus' passion within the circle of his disciples (22:7-65), the second panel—the threefold trial (22:66-23:25), and conclusion—death and burial (23:26-56 or 23:26-24:11). Each of the four parts is commented on briefly. The Lukan portrait of Jesus emphasized his complete innocence and obedience toward God his Father. As an innocent but forgiving martyr, Jesus was an example to the Christians (e.g. Stephen) that called for imitation.—J.L.

Lk 22:19, § 29-207.

152. J. H. PETZER, "Luke 22:19b-20 and the Structure of the Passage," *NovTest* 26 (3, '84) 249-252.

The intricate structure of Lk 22:15-20 favors the authenticity of 22:19b-20. Verses 15-16 and 19 deal with the eating of the bread, and vv. 17-18 and 20 with the drinking of the cup. The sign-explanation sequence is repeated four times.—D.J.H.

153. K. J. CARL, "Knowing in St John: Background of the Theme," *IndTheolStud* 21 (1, '84) 68-82.

The article first sketches the lexical background to the Johannine usage of the word "know" and its derivatives in the OT, intertestamental writings, Hellenistic thought, gnosticism, and the NT outside the Johannine corpus. The second part surveys the Johannine occurrences of *ginōskō* and *oida*, and reflects on the literary and theological centrality of "knowing" in Johannine literature.—D.J.H.

- 154r. E. HAENCHEN, *Das Johannesevangelium* [NTA 25, p. 196].

A. MODA, "Continuità e novità nell'interpretazione del IV Vangelo," *BibOr* 26 (2, '84) 119-123.— After explaining the redactional history of Haenchen's commentary on the Fourth Gospel, the article outlines the content of the volume, calls attention to some of the positions taken in it, and notes some scholarly reactions to it.—D.J.H.

155. J. KOPAS, "Jesus and Women: John's Gospel," *TheolToday* 41 (2, '84) 201-205.

The seven instances in the Fourth Gospel in which Jesus encounters women (Jn 2:1-11; 4:7-30; 8:3-11; 11:1-44; 12:1-8; 19:26-27; 20:14-18) are neither indictments of men as men nor glorifications of some feminine mystique. They are simply John's presentation of how he and the early church viewed the God-human dialogue. The women in Jn stand as examples of a relationship with God that is based not on the security of planning and control, but on trust and openness to where it leads.—D.J.H.

156. H. E. LONA, "Glaube und Sprache des Glaubens im Johannesevangelium," *BibZeit* 28 (2, '84) 168-184.

Some formal aspects of the language of faith in the Fourth Gospel are examined under the following headings: the self-proclamation of the Johannine Jesus, understanding and misunderstanding, faith and interpretation (the signs-source), and seeing and believing. These different linguistic expressions reveal the common conviction that faith is the only possibility for the correct perception of Jesus. The goal of the language of faith is confirmation in faith, not imparting information. The Johannine language of faith reflects the experience of a community facing opposition from outside.—D.J.H.

157. R. PIETRANTONIO, "Mundo, iglesia y etica en el Evangelio de San Juan: Su interdependencia," *Cuadernos de Teología* [Buenos Aires] 6 (3, '83) 5-17.

Since the primary aim of the Fourth Gospel was to develop a Christology (see 20:31), it treated cosmological, ecclesiological, and ethical problems only indirectly. The Logos connects the world, the church, and ethical decision; their interdependence exists only through Johannine messianology.—D.J.H.

158. J. TAYLOR, "The Johannine Discourses and the Speech of Jesus: Five Views," *Scripture Bulletin* [Twickenham, UK] 14 (2, '84) 33-41.

The relation between Jesus' actual words and the Johannine discourses has been explained in various ways by D. F. Strauss, E. Renan, B. F. Westcott, M.-J. Lagrange, and B. H. Streeter. These five great interpreters represent a spread of opinion from radical (Strauss, Renan) to conservative (Westcott, Lagrange). They posed many of the questions that still

confront students of the Johannine discourses, and supplied many of the answers that can be given.—D.J.H.

159. M. VELLANICKAL, "The Gospel of John in the Indian Context," *Biblehashyam* 10 (1, '84) 37-53.

After considering the Indian experience as a context for interpreting the Fourth Gospel, the article reflects on the contemplative, social, ecclesiological, and dialogical aspects of Jn that make Indian readers so much at home with this Gospel.—D.J.H.

- 160r. K. WENGST, *Bedrängte Gemeinde und verherrlichter Christus* [NTA 26, p. 203].

J. KÜGLER, "Das Johannesevangelium und seine Gemeinde - kein Thema für Science Fiction," *Biblische Notizen* [Bamberg] 23 ('84) 48-62.—In an attempt at illuminating the function of the Fourth Gospel's theological statements, Wengst seeks to specify the historical situation of the Gospel's composition. He argues that it reflects a setting ca. A.D. 80-90, in the southern part of Agrippa II's kingdom, when Christians were being expelled from Jewish synagogues. The article describes and criticizes various features of Wengst's argument. Also included are reflections on the book's methodological shortcomings, and a warning against the danger of "isogogic science fiction" in Johannine research.—D.J.H.

Jn, §§ 29-115, 265.

161. [Jn 1:1-18] I. DE LA POTTERIE, "Structure du Prologue de Saint Jean," *NTStud* 30 (3, '84) 354-381.

After reviewing two basic approaches to the structure of Jn 1:1-18 (concentric; parallel or spiral), the article presents a horizontal reading of the text with attention to its repetitions of parallel themes and its thematic unity. Then a vertical reading of the text focuses on its literary genres (apocalyptic or sapiential, historical, confessional) and its three-stage movement: the life of the Word, the light of human beings (vv. 1-5); the Word come in the flesh, the only Son coming from the Father (vv. 6-14); and the only Son, turned toward the bosom of the Father (vv. 15-18).—D.J.H.

162. [Jn 1:1-18] J. PAINTER, "Christology and the History of the Johannine Community in the Prologue of the Fourth Gospel," *NTStud* 30 (3, '84) 460-474. [See § 28-554.]

In the conflict with the synagogue, the Evangelist used a sectarian Jewish hymn in praise of Wisdom/Torah as the basis of his Prologue. The hymn had been previously edited and used by a Hellenist-Christian community that was familiar with the Pauline identification of Christ with Wisdom and the Law-grace antithesis. Significant themes for the Fourth Gospel were found already in the source. The Evangelist also made modifications so that the edited hymn became a suitable introduction to the Gospel.—D.J.H.

163. R. ROBERT, "Une solution pour Jean, I, 16: *kai charin anti charitos*," *RevThom* 84 (2, '84) 243-251.

The usual explanations of the phrase *kai charin anti charitos* in Jn 1:16 are open to grammatical and theological objections. The most satisfactory translation of the expression is "grace for the price of a grace," meaning that the grace of Christ has been accounted to us as our own (see Jn 14:21; 10:17).—D.J.H.

164. J. S. CROATTO, "La epifanía bautismal del cordero pascual. Estructura literaria y teología de Juan 1:19-34," *Cuadernos de Teología* [Buenos Aires] 6 (3, '83) 33-46.

The center of the intricate chiasmic structure of Jn 1:19-34 is the identification of Jesus as "the Lamb of God, who takes away the sin of the world" (v. 29). The text as a whole describes the first and second days of the new creation (see vv. 19, 29); it presents the baptism of Jesus "on the other side of the Jordan" in an Easter framework and as the paradigm of Christian baptism. — D.J.H.

165. H. MAILLET, "'Au-dessus de' ou 'sur'? (Jean 1/51)," *EtudThéolRel* 59 (2, '84) 207-213.

In Jn 1:51 ("the angels of God ascending and descending upon the Son of Man") the Evangelist, wishing to preserve the wording of Gen 28:17, used *epi* according to the literary device of zeugma. The preposition *epi* should be translated into French by *sur* rather than *au-dessus de*. — D.J.H.

166. G. LOHFINK, "Das Weinwunder zu Kana. Eine Auslegung von Joh 2,1-12," *GeistLeb* 57 (3, '84) 169-182.

This exploration of the theological significance of Jn 2:1-12 in the context of the Fourth Gospel as a whole appears under three headings: "He manifested his glory"; "My hour has not yet come"; and "Whoever believes will do even greater works." — D.J.H.

167. C. MOLINA AND J. GRANADOS, "Jesús y los Samaritanos. Análisis estructural de Juan 4:4-44," *Cuadernos de Teología* [Buenos Aires] 6 (3, '83) 19-32.

The article first analyzes the structure of Jn 4:4-44 according to the following outline: to arrive (vv. 4-5), to drink (vv. 6-15), the cult (vv. 16-30), to eat (vv. 31-42), and to depart (vv. 43-44). Then it provides a narrative analysis of the text in terms of the actantial level, the narrative programs, and the semiotic squares. A brief explanation of the text summarizes the various "probes." — D.J.H.

168. G. SCHWARZ, "'Kai ēn tis basilikos . . ." (Joh 4:46)," *ZeitNTWiss* 75 (1-2, '84) 138.

The word *basilikos* in Jn 4:46, 49 may reflect the Aramaic term *mallākā* (or *mālôkā*), used in *Targum Jonathan* of 2 Sam 15:12 to signify the "counselor" or "adviser" of the king. — D.J.H.

169. L. SCHENKE, "Das Szenarium von Joh 6, 1-25," *TrierTheolZeit* 92 (3, '83) 191-203.

There are so many contradictions and confusions in the scene changes in Jn 6:1-25 that the present text must be the result of a complicated literary process. The original version narrated events that took place between the cities of Tiberias and Capernaum. The present text relocated the feeding on the eastern shore of the Sea of Galilee, and Jesus' encounter with his disciples on the waters, most likely under the influence of the Synoptic tradition (see Mk 6:30-53; Mt 14:13-34). — D.J.H.

Jn 10:11-18, § 29-147.

170. R. MÖRCHEN, "'Weggehen.' Beobachtungen zu Joh 12,36b," *BibZeit* 28 (2, '84) 240-242.

The participle *apelthōn* in Jn 12:36b operates on both the literal level (indicating a change

of place) and the narrative-symbolic level (pointing toward Jesus' exaltation in the passion). This interpretation is confirmed by similar uses of *aperchomai* in Jn 6:66-68; 8:59; 12:19; and 16:7.—D.J.H.

171. J. P. KAEFER, "Les discours d'adieu en Jean 13:31–17:26. Rédaction et Théologie," *NovTest* 26 (3, '84) 253-282.

After situating this investigation in the context of modern Johannine research, the article presents a literary and theological analysis of Jn 14:1-31 in an attempt at distinguishing various redactional levels. Then it analyzes the second farewell discourse (Jn 15–17) with particular attention to the similarities between Jn 13:31–14:31 and 16:1-33, the purpose and general message of the second farewell discourse, the literary problem of chaps. 15 and 16, vocabulary and redaction in chap. 17, and the redactional history of the second farewell discourse. The concluding section treats the redactional elements in the two farewell discourses, and reflects on the redaction-historical and methodological consequences of the study.—D.J.H.

172. F. GENUYT, "Le 'passage' de Jésus et la venue du Paraclet. Analyse sémiotique du ch. 16 de l'Évangile de Jean," *SémiotBib* 34 ('84) 1-14.

This semiotic analysis of Jn 16 first considers the Spirit and "veridiction" with respect to the scandal and the loss of meaning (vv. 1-4a), the establishment of witnesses (vv. 4b-7), and the Spirit's functions of denunciation (vv. 8-11) and enunciation (vv. 12-15). Then it traces the "passage" of Jesus to the Father with reference to the transition from one "seeing" to another "seeing" (vv. 16-22), a new use of speech (vv. 23-28), and passion and communication (vv. 29-33).—D.J.H.

173. C. H. GIBLIN, "Confrontations in John 18,1-27," *Biblica* 65 (2, '84) 210-232.

This literary analysis of the first two scenes in the Johannine passion narrative (18:1-11; 18:12-27[28a]) follows the plot and structure of the texts, attends to motifs that build on earlier passages in the Fourth Gospel, and makes analogical comparisons with the Synoptic Gospels in order to set in relief John's distinctiveness. The two episodes suggest that John perceived Jesus' passion as the moment of truth that built on and even gave further coherence to Jesus' previous contacts with adversaries and disciples.—D.J.H.

174. J. D. THOM, "Jesus se verhoor voor die Joodse Raad volgens Joh 18:19-24" [The Trial of Jesus by the Jewish Council according to Jn 18:19-24], *NedGerefTeolTyd* 25 (2, '84) 172-178.

Jesus' unwillingness to talk to the high priest in Jn 18:19-24 must be understood in the light of ancient Jewish legal customs. A decision by a local court could not be ignored by a higher court. According to John, Jesus' public ministry was a form of legal process: He presented his evidence to the world, was vindicated, and in a technical sense acquitted. The Jewish council (Sanhedrin) was therefore not in a position to reopen the case. This episode testifies to the forensic character of the Fourth Gospel as a whole.—B.C.L.

175. [Jn 20:19-23] E. LAVERDIERE, "'Peace Be With You,'" *Emmanuel* 90 (6, '84) 316-319.

The account of the risen Lord's appearance to the apostolic community in Jn 20:19-23 shows Jesus not only in divine glory but also in human solidarity, offering peace to his disciples and sending them forth to give peace.—D.J.H.

176. L. HARTMAN, "An Attempt at a Text-Centered Exegesis of John 21," *StudTheol* 38 (1, '84) 29-45.

This text-centered exegesis of Jn 21 first considers the literary context, the literary organization of 21:1-14 and 21:15-23, some recurring concepts and motifs, the characters and their relationships, and the information flow. Then it offers exegetical suggestions about Peter and the beloved disciple and about the catch of fish and the meal, and reflects on the possible reactions of late 1st-century Christian readers. When viewed as the continuation of Jn 20, Jn 21 deals with essential aspects of the life of the church under the auspices of the authority of the (traditions from) the beloved disciple.—D.J.H.

177. M. WOJCIECHOWSKI, "Certains aspects algébriques de quelques nombres symboliques de la Bible (Gen 5; Gen 14,14; Jn 21,11)," *Biblische Notizen* [Bamberg] 23 ('84) 29-31.

The number of Abraham's servants (318) according to Gen 14:14 is based on the duodecimal system, whereas the ages of the patriarchs in Genesis 5 are based on the number five. The number of fish (153) caught by Peter according to Jn 21:11 can be explained algebraically as either $9 \times 17 = 3 \times 3 (7 + 10) = 153$, or $1 + 2 + \dots + 17 = 153$.—D.J.H.

Acts of the Apostles

178. E. PLÜMACHER, "Acta-Forschung 1974–1982 (Fortsetzung und Schluss)," *TheolRund* 49 (2, '84) 105-169.

The second and concluding installment in this survey of books and articles on Acts published from 1974 to 1982 [see § 27-1012] contains sections on the book's text, sources and basis in tradition, literary formation and genre, portrayal of Paul, and theological and historical setting.—D.J.H.

179. R. R. RECKER, "The Lordship of Christ and Mission in the Book of Acts," *RefRev* 37 (3, '84) 177-186.

The flow of the narrative in Acts makes it evident that the lordship of Christ is the constitutive motif in the book. The elements of the lordship motif include the risen Christ as the basis of the church's mission, the outpouring of the Spirit, the community's role as witness, Christ's mastery over opposition, mighty works done in Jesus' name, and the universal scope of Christ's authority and power.—D.J.H.

180. M. RESE, "Die Aussagen über Jesu Tod und Auferstehung in der Apostelgeschichte—ältestes Kerygma oder lukanische Theologoumena?" *NTStud* 30 (3, '84) 335-353.

The references to Jesus' death and resurrection throughout Acts (1:3, 22; 3:18; 4:2, 27, 33; 7:52; 17:3, 18, 31; 25:19; 26:23) and in the kerygmatic sections of the missionary discourses and the discourses before the Sanhedrin (2:23-24; 3:13-15; 10:39-41; 13:27-31; 4:10; 5:30-32) are not evidence for the oldest kerygma, but rather Lukan theologoumena (though Luke did use various traditions in creating them).—D.J.H.

181. J. R. WILCH, "Jewish Guilt for the Death of Jesus—Anti-Judaism in the Acts of the Apostles?" *LuthTheolJourn* 18 (2, '84) 49-58.

Whenever the death of Jesus is mentioned in Acts, it never serves as a vehicle for anti-Judaism. This conclusion is reached by examining the pertinent texts in Acts (2:23, 36;

3:13-15; 4:10; 5:30; 7:52; 13:27-28; 10:39; 4:27) and correcting the accusations of anti-Judaism made against Acts. [The German version of the article appeared in W. Haubeck and M. Bachmann (eds.), *Wort in der Zeit* (1980).]—D.J.H.

Acts, §§ 29-132-135, 192, 261.

182. G. KRODEL, "The Holy Spirit, the Holy Catholic Church: Interpretation of Acts 2:1-42," *Dialog* 23 (2, '84) 97-103.

Luke tells the Pentecost story in three parts: the miracle of Pentecost (Acts 2:1-13), Peter's speech (2:14-40), and a summary statement giving the result of Pentecost and a sketch of the church's life (2:41-42). Exegetical analysis shows that the focus lay in Peter's speech.—D.J.H.

Acts 6:8-8:3, § 29-24.

183. F. NEIRYNCK, "Acts 10,36a *ton logon hon*," *EphTheolLov* 60 (1, '84) 118-123.

In 1979, H. Riesenfeld proposed to read *ton logon hon* in Acts 10:36a as an apposition resuming the preceding *hoti*-clause in 10:34-35. But J. A. Bengel was far from standing alone in this approach to Acts 10:36a, for it is found in the writings of many other exegetes.—D.J.H.

184. F. NEIRYNCK, "Le Livre des Actes: 6. Ac 10,36-43 et l'Évangile," *EphTheolLov* 60 (1, '84) 109-117.

This installment in a critical examination of recent commentaries on Acts [see § 28-1006] focuses on their treatments of the hypothesis that a pre-Lukan tradition underlies Acts 10:36-43, and reviews some recent discussions about the use of scriptural allusions in the text. [To be continued]—D.J.H.

185. L. PANIER, "Parcours: Pour lire les Actes des Apôtres. 5ème série: chapitres 13-15. Premier voyage de Barnabé et Saul," *SémiotBib* 33 ('84) 44-50. [See § 28-1014.]

Acts 13-15 is a single narrative sequence with four constitutive phases: manipulation (13:1-3)—designation and sending of Barnabas and Saul; competence (13:4-12)—blinding of the magician; performance (13:13-14:20)—among the Jews at Antioch and among the pagans at Lystra; and approbation (14:21-15:35)—by the disciples at Antioch and by the apostles at Jerusalem. Within this framework, the program of "opening the door of faith" (Acts 14:27) and the antiprogram of "not opening" and "closing" operate.—D.J.H.

186. A. WEISER, "Das 'Apostelkonzil' (Apg 15,1-35). Ereignis, Überlieferung, lukanische Deutung," *BibZeit* 28 (2, '84) 145-167.

After calling attention to the central place of Acts 15:1-35 in the overall structure of the book, the article divides the text into three sections: introduction (vv. 1-5), report about the conference (vv. 6-29), and conclusion (vv. 30-35). Then it examines each section in an effort to distinguish the Jerusalem and Antiochian traditions from the Lukan redaction, and considers three major points in the Lukan organization of the account: the vision of the problems, the argumentation, and the understanding of the community. The final section reflects on the significance of Luke's presentation of the "apostolic council" for the church today.—D.J.H.

Acts 15:20, 29, § 29-97.

187. [Acts 16:14-15, 40] R. RYAN, "Lydia, A Dealer in Purple Goods," *BibToday* 22 (5, '84) 285-289.

Lydia (see Acts 16:14-15, 40), a Gentile "God-fearer" who became a Christian, moved within an industrial and commercial enterprise that had a strong base in the economy of her day. Thyatira, Lydia's hometown, shared in the prosperity of the textile industry as a center for the purple-dye industry. Lydia was most likely a wealthy widow.—D.J.H.

Acts 21:25, § 29-97.

188. É. DELEBECQUE, "Paul entre Juifs et Romains selon les deux versions de Act. XXIII," *RevThom* 84 (1, '84) 83-91.

The Western text of Acts 23 is compared with the shorter version under three headings: the Jews and Paul (vv. 9, 14-15), the Romans and Paul (vv. 23-24), and Lysias' report to Felix about the absence of any crime (v. 29). The Western text contains valuable details; its vocabulary and style are Lukan. Both versions probably came from the same hand.—D.J.H.

EPISTLES—REVELATION

Paul

189. G. BAUMBACH, "Israel in der Sicht des Apostels Paulus," *BibLiturg* 57 (2, '84) 58-67.

Paul's letters contain some passages that are critical of Israel (1 Thes 2:15-16, Philippians 3, Galatians 3-4, 2 Corinthians 3) and others that are friendly toward Israel (especially Romans 9-11). The critical passages must be interpreted in their historical contexts and in light of the development of Paul's thought on Israel (which reached maturity in Romans 9-11).—D.J.H.

190. K. CONDON, "*Klēsis* - Call and Calling," *IrBibStud* 6 (2, '84) 71-84.

In the Pauline epistles, the Greek word *klēsis* usually refers to God's call to salvation or the individual's calling to holiness. But in 1 Cor 1:26; 7:20, *klēsis* has the meaning of "one's condition in the world." The German translation *Beruf* carries connotations that are foreign to Paul's thought.—D.J.H.

191. P. DELHAYE, "La exigencia cristiana según San Pablo," *ScriptTheol* 15 (3, '83) 669-738.

The theological foundations of Christian moral life according to Paul are explicated under seven general headings: the new creation in Christ, life in the Spirit, the theme of the image of God, the imitation of God and of Christ, regard for the will of God and of Christ, the spiritual freedom of the Christian, and the eschatological perspective of hope for the Day of the Lord.—D.J.H.

192. A. GARCÍA DEL MORAL, "'Catequizar' según Pablo y Lucas, tarea misionera prevalente," *Stodium* 24 (1, '84) 57-110.

The first part of this investigation of catechesis according to Paul and Luke specifies the

meaning of the Greek verb *katēcheō* by examining the stem *ēcheō* and the prefix *kata*. The second part discusses the occurrences of *katēcheō* and related terms in the NT: in the context of charisms connected with the word (1 Cor 14:19), the organized catechesis of the early church (Gal 6:6), the insistence on consistency between life and catechesis (Rom 2:18), and Lukan passages that indicate the content of catechesis and its norm of reference (Lk 1:4; Acts 18:25; 21:21, 24).—D.J.H.

193. L. GASTON, "Works of law as a subjective genitive," *StudRel/SciRel* 13 (1, '84) 39-46.

The phrase *erga nomou* (see Rom 3:20, 28; Gal 2:16; 3:2, 5, 10) contains a normal subjective genitive. Paul understood the Law as actively working in the Gentile world to create a situation from which redemption was needed.—D.J.H.

194. E. A. JUDGE, "Cultural Conformity and Innovation in Paul: Some Clues from Contemporary Documents," *TynBull* 35 ('84) 3-24.

Since Paul did not regard the formal structure of society in his day as systematically oppressive and in need of violent overthrow, he must be set firmly in opposition to Marx. Nevertheless, although Paul accepted rank, he repudiated the status conventions that permitted people to exploit the system to private advantage. Paul's use of "building" terminology was a graphic and innovative formulation of how people were to manage their relations with each other.—D.J.H.

195. L. E. KECK, "Paul and Apocalyptic Theology," *Interpretation* 38 (3, '84) 229-241.

As a historical problem, "Paul and apocalyptic" defies solution because both terms are ambiguous and because it is difficult to relate Paul accurately to his Christian predecessors. It is more fruitful to compare the theology of the Pauline letters with apocalyptic theology in specific areas (starting point, understanding of the human condition, soteriology), and to explore the logic of their similarities and differences without thereby positing genetic relationships between them.—D.J.H.

196. W. W. KLEIN, "Paul's Use of *Kalein*: A Proposal," *JournEvangTheolSoc* 27 (1, '84) 53-64.

Most of Paul's uses of the verb *kalein* ("to call") fit into the following pattern: *theos* (agent)/*kalein* (action)//human (object). An axis configuration specifying source or origin, instrument, circumstance, or goal or purpose is usually attached to the object. Paul used *kalein* as a technical term that carried the content "God designates as (or causes to be) a Christian."—D.J.H.

197. J. PATHRAPANKAL, "Paul and his Attitude toward the Gentiles," *Jeevadhara* 14 (80, '84) 150-161.

The factors that shaped Paul's rather narrow attitude toward Gentiles and Gentile religions included his Jewish background, his aversion to the pagan life-style, the pride displayed by Gentile converts to Christianity, and Gentile-Jewish tensions within the churches. Paul's attitude toward Gentiles is an example of a biblical teaching that has to be adapted to the present situation and the current teaching of the church.—D.J.H.

198. P. PERKINS, "Paul and Ethics," *Interpretation* 38 (3, '84) 268-280.

If one follows Paul's lead, the problem of Christian ethics continues to be discerning the obligations of walking according to the "desires of the Spirit" in very diverse, concrete

situations. Paul presumed that one's judgments in such situations are molded by the gospel. The task of ethical discernment is to discover how the new vision provided by the gospel is to qualify our questions and problems. Paul knew well that Christians need constantly to be reminded of the Spirit's power, which is already operative within the Christian community.—D.J.H.

199r. G. THEISSEN, *Psychologische Aspekte paulinischer Theologie* [NTA 28, p. 94].

H.-J. KLAUCK, "Psychologische Paulusexegese. Zu einem neuen Buch von Gerd Theissen," *WissWeis* 46 (2-3, '83) 224-228.—Theissen's attempt at bringing psychology into conversation with exegesis is distinguished from previous efforts in three ways: The author is a competent exegete, there is no polemic against the historical-critical method, and the psychological frame of reference is broad. In his readings of specific Pauline texts in the light of psychological theories, Theissen produces surprising insights and striking interpretations, thus opening up a new dimension of understanding.—D.J.H.

Paul, §§ 29-118, 418.

Romans, 1-2 Corinthians

Romans, § 29-215.

200. [Rom 2:14] P. J. ACHTEMEIER, "'Some Things in Them Hard to Understand.' Reflections on an Approach to Paul," *Interpretation* 38 (3, '84) 254-267.

(1) Attention to Paul's language in Rom 2:14 indicates that he was describing Gentiles as people who by nature (*physei*) do not possess the Law. (2) The threefold rhetorical pattern of questions and answers in Rom 3:1-8 was intended to show that, even though the Jews were the chosen people, they were not exempt from judgment on their performance. (3) The context of Rom 7:7-25 reveals that this passage was Paul's reflection on the failure of good intentions under the dominance of sin, especially in those who upheld the Law to use it as the reason for opposing Christ.—D.J.H.

Rom 3:1-8, § 29-200.

Rom 7:7-25, § 29-200.

201. N. WALTER, "Zur Interpretation von Römer 9-11," *ZeitTheolKirch* 81 (2, '84) 172-195.

The theme of Romans 9-11 is God's faithfulness to the original chosen people and the question of Israel's role and abiding election in relation to the new word of salvation in Jesus Christ, in spite of the rejection of Jesus by a majority of Israel. Using three arguments (allegory, the "remnant" concept, and eschatology) Paul tried, and failed, to solve this dilemma. While we can say that it is the same God who guarantees both old and new covenants, so that neither one can be absorbed into the other, we can hardly go further than Paul when he ultimately appeals ("O the depth! . . .") to God's inscrutable ways. Indeed, "after Auschwitz" perhaps we cannot even say this.—G.H.

202. V. WESTHELLE, "Paul's Reconstruction of Theology: Romans 9-14 in Context," *WordWorld* 4 (3, '84) 307-319.

The twin problems of Israel's rejection of Jesus and Christians' rejection of earthly

institutions forced Paul in Romans 9–11 to reconstruct his theology on the concrete and particular ground of history. This development is discussed with reference to specific pericopes in Romans 9–11: the justification of God in history (9:1-5; 11:13-15, 29-32, 33-36), in practice the theory is different (12:1-8; 13:1-10), and issues not worth fighting for (14:5-9).—D.J.H.

203. A. GUEURET, “Épître de Paul aux Romains. Analyse des contenus du ch. 9,6-13,” *SémiotBib* 34 ('84) 15-28.

After situating Romans 9–11 within the letter as a whole, this semiotic investigation of Rom 9:6-13 examines its three overlapping levels of discourse (figurative, interpretative, enunciative), and considers the organization of its content according to the narrative programs and the structure of the semantic categories.—D.J.H.

204. [Rom 13:1-7] F. F. BRUCE, “Paul and ‘The Powers That Be,’” *BullJohnRylUniv LibMan* 66 (2, '84) 78-96.

Despite the arguments put forth by J. Kallas [see § 10-600] and W. Munro, the textual authenticity of Rom 13:1-7 is unquestionable.¹ The “authorities” were human rulers; there is no need to import angelic powers into the text, as O. Cullmann tried to do. The basic teaching of Rom 13:1-7—that the authorities of the Roman empire were acting for the encouragement of good and the coercion of evil—is consistent with other texts in the NT Epistles, Jesus’ position (see Mk 12:13-17), and the evidence of Acts regarding Paul’s ministry.—D.J.H.

205. P. S. ZAAS, “‘Cast Out the Evil Man from Your Midst’ (1 Cor 5:13b),” *JournBibLit* 103 (2, '84) 259-261.

The formula “Cast out the evil one from your midst” (see Deut 17:7; 19:19; 21:21; 22:21; 22:24; 24:7) in 1 Cor 5:13b functioned paraenetically by suggesting the wordplay *ponēros/pornos*, and by invoking the highly analogous situation in Deuteronomy.—D.J.H.

206. A. PADGETT, “Paul on Women in the Church: The Contradictions of Coiffure in 1 Corinthians 11.2-16,” *JournStudNT* 20 ('84) 69-86.

1 Cor 11:4-7 required women to bow to Greek cultural norms with regard to coiffure and implied an inferior position for women in the church, whereas 1 Cor 11:10-12 allowed women to wear whatever headdress they preferred and stated that women and men are equal in the church. The most satisfactory way of resolving this contradiction is to take 11:3-7b as Paul’s description of Corinthian beliefs and practices, and 11:7c-16 as Paul’s own assertion (in opposition to the culture of his day) on behalf of the dignity, rights, and equality of women in the church.—D.J.H.

207. [1 Cor 11:24-25] E. LAVERDIERE, “‘Do This in Remembrance of Me,’” *Emmanuel* 90 (7, '84) 365-369.

The command “Do this in remembrance of me” (see 1 Cor 11:24-25; Lk 22:19) cannot be taken as a reference to the eucharistic meal alone. It must also refer to every facet of the Christian’s life. Implicit in Jesus’ command is a complete agenda for living.—D.J.H.

208. [1 Cor 13] E. FLOOD, “Christian Love: Some Pauline Reflections,” *ClerRev* 69 (7, '84) 233-237.

Reflections on Christian love according to 1 Corinthians 13 are presented under the

following headings: the Corinthians and Paul (vv. 1-3); three portraits—God, Jesus, and Paul (vv. 4-6); a Christian living by love—essential attitudes (v. 7); and the fruit of Christian love (vv. 8-13).—D.J.H.

209. L. DE LORENZI, "Risurrezione di Cristo e dei morti (1Co 15). IX Colloquio Ecumenico Paolino. Roma S. Paolo: 26 sett.-2 ott. '83," *Benedictina* 31 (1, '84) 205-219.

This report on a Pauline colloquium devoted to the resurrection of Christ and of the dead according to 1 Corinthians 15 features extensive summaries of the major presentations made by W. Schrage, J.-N. Aletti, C. K. Barrett, M. Carrez, K. Müller, R. Schnackenburg, and F. Montagnini.—D.J.H.

210. W. RADL, "Der Sinn von *gnōrizō* in 1 Kor 15,1," *BibZeit* 28 (2, '84) 243-245.

The Greek verb *gnōrizō* means either "I know" or "I make known." Since both Paul and the Corinthians already knew the gospel, *gnōrizō* in 1 Cor 15:1 must introduce the entire section extending to 1 Cor 15:11 (see Gal 1:11): "I would have you know, brothers: The gospel, which I have preached to you, which you. . . ."—D.J.H.

211. K. LUKE, "Maranatha (1 Cor 16:22)," *Biblehashyam* 10 (1, '84) 54-73.

1 Cor 16:22 was a formula of dismissal (or even exclusion) from the community assembled for the eucharistic celebration. The expression *Marana tha* ("Our Lord, come!") was originally a prayer for the second coming of Christ.—D.J.H.

212. M. CARREZ, "Odeur de mort, Odeur de vie (à propos de 2 Co 2, 16)," *RevHistPhilRel* 64 (2, '84) 135-142.

According to 2 Cor 2:16, the fragrance (*euōdia*) of Christ is intended for all people. Those on the road to salvation have, like Paul, met with the death of Christ and bear its aroma. Those on the road to damnation are overtaken by the aroma of the life of Christ that leads to life. A new French translation of 2 Cor 2:14-17 embodies the exegetical decisions underlying this interpretation.—D.J.H.

Galatians—Philemon

- 213r. H. D. BETZ, *Galatians* [NTA 24, p. 195; § 28-1058r].

H. HÜBNER, "Der Galaterbrief und das Verhältnis von antiker Rhetorik und Epistolographie," *TheolLitZeit* 109 (4, '84) 241-250.—The Pauline letters are real letters, but they were written as literary works on the basis of Greek models. Betz's commentary leaves open the problem of the relation between rhetoric and epistolography in regard to the Pauline letters.—D.J.H.

214. K. KERTELGE, "Gesetz und Freiheit im Galaterbrief," *NTStud* 30 (3, '84) 382-394.

This investigation of the relation between the Law and freedom in Galatians considers three questions: (1) To what extent did the concrete occasion of the letter determine Paul's view of the Law? (2) What did freedom from the Law mean in the context of Paul's preaching? (3) What did Paul mean by the "law of Christ" (see Gal 6:2)? The letter to the Galatians shows how Paul let himself be influenced by the demands of the community's concrete problems.—D.J.H.

215. [Gal] F. MUSSNER, "Gesetz—Abraham—Israel," *Kairos* 25 (3-4, '83) 200-222.

Comparison of Paul's treatment of the three related themes of the Law, Abraham, and Israel in Galatians and Romans reveals important differences between the two letters. Aside from variations in terminology, these differences include the polemic against Jewish Christians and the Abraham/Christ typology in Galatians in contrast to the broader, more universal horizon of Romans, its emphasis on the equality of Abraham and Christ as exemplars of faith, fuller integration of themes (Christology, sin, Spirit, Israel, ethics), more positive appreciation of the Law, and anticipation of Israel's (i.e. Judaism's) ultimate salvation. The final part of the article denies the charges by E. Grässer and G. Klein that Mussner has postulated two paths to salvation (faith for the Gentiles, and Torah observance for the Jews), and calls for a responsible "exegesis after Auschwitz" informed by a "theology of love for the elder brother called Israel."—J.H.E.

216. G. ORY, "L'épître aux Galates," *CahCercErnRen* 32 (135, '84) 139-147.

The canonical letter to the Galatians is not entirely Pauline. Although some parts of it were written by Paul or his disciples, other parts were added by the Jewish-Christian community that later became the Roman Catholic church.—D.J.H.

217. J. D. HESTER, "The Rhetorical Structure of Galatians 1:11-2:14," *JournBibLit* 103 (2, '84) 223-233.

Critical analysis of H. D. Betz's outline of Galatians as a forensic speech yields the following outline of Gal 1:6-2:14: *prooemium* or *exordium* (1:6-10), *stasis* serving as the thesis for the *narratio* (1:11-12), *transitio* (1:13-14), *narratio* (1:15-2:10), and *digressio* or *egressus* (2:11-14). The *narratio* contains four elements: conversion and ministry in Damascus (1:15-17), first visit to Jerusalem (1:18-20), ministry in Asia Minor (1:21-24), and second visit to Jerusalem (2:1-10).—D.J.H.

218. O. HOFIUS, "Gal 1:18: *historēsai Kēphan*," *ZeitNTWiss* 75 (1-2, '84) 73-85.

The idea that *historēsai Kēphan* in Gal 1:18 described Paul's effort "to get information from Cephas" about Jesus' teaching and ministry has no foundation in classical or postclassical Greek usage. Paul went to Jerusalem in order "to get to know Cephas personally."—D.J.H.

Gal 2:1-10, § 29-40.

219. B. M. NEWMAN, "Translating 'Seed' in Galatians 3.16, 19," *BibTrans* 35 (3, '84) 334-337.

The context, grammar, and theological patterns support the thesis that "the seed" (*to sperma*) in Gal 3:16, 19 refers specifically to Jesus Christ and none other. A corporate interpretation is not only impossible to establish grammatically, but also runs counter to Paul's argument in Gal 3:1-29.—D.J.H.

220. C. VAN ENGEN, "The Holy Catholic Church—on the Road through Ephesians," *RefRev* 37 (3, '84) 187-201.

Taking as its starting point the confession "I believe in the holy catholic church, the communion of saints" in the Apostles' Creed, the article discusses related texts from Ephesians (4:1-16; 1:1-14; 4:17-5:5; 5:6-6:20; 3:14-21; 1:15-23; 2:1-22; 3:1-13) in an effort to derive from Paul's ecclesiology some hints about the church's reason for being in the world.—D.J.H.

221. R. C. SWIFT, "The Theme and Structure of Philippians," *BiblSac* 141 (563, '84) 234-254.

The central theme of Paul's letter to the Philippians was the Philippians' partnership in the gospel. This masterly example of epistolary literature contains an opening greeting (1:1-2), a formal prologue introducing the main theme and foreshadowing its development (1:3-11), a biographical narrative in which Paul exemplifies certain qualities that he has recommended to his readers (1:12-26), a body beginning with a topic sentence and discussing unity and steadfastness three times (1:27-4:7), a summary statement (4:8-9), an epilogue balancing the prologue (4:10-20), and a closing salutation (4:21-23).—D.J.H.

222. F. F. BRUCE, "Colossian Problems. Part 3: The Colossian Heresy," *BiblSac* 141 (563, '84) 195-208. [See § 28-1069.]

The Colossian heresy combated by Paul was a Jewish form of mysticism that tempted its adepts to look on themselves as a spiritual elite. The heavenly ascent implied in Col 2:18 appears to have been of the same character as the experience that the Merkabah mystics sought. Paul's warnings in Col 2:8, 20 about the "elements" (*stoicheia*) assume a blend of Jewish and planetary ideas.—D.J.H.

223. K. P. DONFRIED, "Paul and Judaism. I Thessalonians 2:13-16 as a Test Case," *Interpretation* 38 (3, '84) 242-253.

J. C. Beker's *Paul the Apostle* (1980) can help us to understand more precisely Paul's apocalyptic context, and to reevaluate the function of 1 Thes 2:13-16 with regard to both the coherent structure of Paul's theology and the particular situation facing Paul in Thessalonica. There is no good reason to take 1 Thes 2:13-16 as a later interpolation; the passage must be read in the light of 1 Thes 1:6-9a; Acts 17:1-15; and Lk 11:47-52 (see Mt 23:29-32). When 1 Thes 2:16b is translated properly ("but God's wrath has come upon them until the end"), there is no inconsistency between it and Romans 9-11.—D.J.H.

224. J. M. BASSLER, "The Enigmatic Sign: 2 Thessalonians 1:5," *CathBibQuart* 46 (3, '84) 496-510.

The prevailing exegesis of 2 Thes 1:5 is too much influenced by the presupposition of Pauline authorship and the message of Phil 1:28. When read apart from these assumptions, the verse seems to assert that the afflictions of the elect are the sign (*endeigma*) of God's righteous judgment. This claim is best understood in terms of the theology of suffering attested at least as early as 2 *Baruch*. Recognition of a theology of suffering suggests that the "one who restrains" in 2 Thes 2:7 may be God, and that 2 Thessalonians 1-2 presents a coherent argument in answer to the claim that the continuing afflictions of the church call into question God's justice.—D.J.H.

225. J. H. ULRICHSEN, "Noèn bemerkninger til 1. Tim 2,15" [Some Remarks on 1 Tim 2:15], *NorskTeolTids* 84 (1, '83) 19-25.

The common translation of the plural *ean meinōsin* in 1 Tim 2:15b as a singular expression referring back to the woman in 2:15a ("yet woman will be saved through bearing children, if she continues in faith and love and holiness, with modesty") is probably false. More likely the plural "if they continue" refers to the children, so that a woman's salvation depends on her rearing her children to become good Christians.—H.M.

226. J. MURPHY-O'CONNOR, "Redactional Angels in 1 Tim 3:16," *RevBib* 91 (2, '84) 178-187.

The strong probability that *ōphthē angelois* ("he appeared to human messengers") in 1 Tim 3:16 was an interpolation deals the deathblow to theories about the threefold structure of the hymn. The original five-line hymn was a paean of wonder at the God-given and God-perfected humanity of Christ present in the world for only a brief space. By adding one line, a redactor emphasized that the link between that past moment and the present is constituted by *angeloi*. — D.J.H.

227. A. J. MALHERBE, "'In Season and Out of Season': 2 Timothy 4:2," *JournBibLit* 103 (2, '84) 235-243.

The oxymoron *eukairōs akairōs* in 2 Tim 4:2 should be understood in the context of the long-standing concern in Greco-Roman writings with the opportune time for speech. Since in the pertinent extrabiblical material *kairos* refers to the time or circumstances with respect to the listeners and their condition or mood, it is reasonable to suppose that it does so also in 2 Tim 4:2. The command to preach *akairōs* reflects the hopeless condition of the heretics. The thrust of the oxymoron is that Timothy is to preach without considering whether it is opportune or inopportune to do so. — D.J.H.

228. [Tit 3:3-8] S. MÜHLBERGER, "Taufe—Siegel christlicher Hoffnung," *BibLiturg* 57 (2, '84) 80-83.

According to Tit 3:3-8, the outpouring of the Holy Spirit in baptism is the ground of our hope to become heirs of eternal life. Baptism is the seal of Christian hope. — D.J.H.

Hebrews

229. A. FEUILLET, "Une triple préparation du sacerdoce du Christ dans l'Ancien Testament (Melchisédec, le Messie du Ps 110, le Serviteur d'Is 53). Introduction à la doctrine sacerdotale de l'Épître aux Hébreux," *Divinitas* 28 (2, '84) 103-136.

Three OT passages were especially significant for the doctrine of the priesthood of Christ in Hebrews: the encounter between Abraham and Melchizedek (Gen 14:18-20), the triumph of the messiah as eternal king and priest (Psalm 110), and the most immediate antecedent of the sacrificial and priestly thought of Jesus (Isa 52:13-53:12; Zech 12:10). The general conclusion of the article reflects on the value of intrabiblical comparativism and the application of the three OT passages in Hebrews. — D.J.H.

230. J. H. ULRICHSEN, "*Diaphorōteron onoma* in Hebr. 1,4. Christus als Träger des Gottesnamens," *StudTheol* 38 (1, '84) 65-75.

The name of Christ that is more excellent than that of the angels, according to Heb 1:4, was the divine name *kyrios*. This interpretation is indicated by the argument of Hebrews 1 as a whole, other NT texts (see Phil 2:9-11; Jn 17:11; Rev 19:12; Eph 1:20-21), and the OT and later understandings of the *mal'ak* of Yahweh (see Exod 23:20-21). — D.J.H.

231. E. GRÄSSER, "Mose und Jesus. Zur Auslegung von Hebr 3:1-6," *ZeitNTWiss* 75 (1-2, '84) 2-23.

After noting the importance of Heb 3:1-6, the article calls attention to the text's pivotal

place between the christological foundation (1:1–2:18) and the paraenesis (3:7–4:16). Then it gives a detailed exegesis of Heb 3:1–6 with special emphasis on terminology and logical development. It concludes with observations on three points in the theology of Heb 3:1–6: the hermeneutical structure of the comparison between Moses and Jesus, the ecclesiology of the “house of Christ” and the invisible church, and the new formulation of the descent-exaltation Christology.—D.J.H.

232. J. L. P. WOLMARANS, “The Text and Translation of Hebrews 8:8,” *ZeitNTWiss* 75 (1–2, '84) 139–144.

Despite the nearly universal scholarly acceptance of *autois* in Heb 8:8a, the preponderance of manuscript evidence and the logical structure of the argument favor the reading *memphomenos gar autois legei* (“for he [God], finding fault with [the first covenant], says to them [the people of Israel]”).—D.J.H.

233. H. J. DE JONGE, “The character of Erasmus’ translation of the New Testament as reflected in his translation of Hebrews 9,” *Journal of Medieval and Renaissance Studies* [Durham, NC] 14 (1, '84) 81–87.

The main feature of Erasmus’ Latin translation of Heb 9:1–28 is its dependence on the Vulgate, to which it owes 60 percent of its text. From exegetical and text-critical viewpoints, Erasmus’ translation was a failure. It was an improvement only linguistically, by the standards of humanistic Latin.—D.J.H.

234. T. JELONEK, “‘Dotykalne’ i ‘Góra Syjon.’ Właściwa treść przeciwstawienia w Hbr 12, 18–24 (‘Palpabile’ et ‘Mons Sion.’ De vero sensu antithesis in Hbr 12, 18–24),” *AnalCracov* 9 ('77) 139–154.

Heb 12:18–24 does not contrast the old and new covenants, not even under the images of Mounts Sinai and Zion. Rather, it compares two stages in the single salvific plan of God. The first stage is imperfect, fragile, temporary, and revealed with the aid of material signs, i.e. palpable. The second stage is perfect, lasting, strong, and rich; it is the Zion of the new covenant, the fulfillment of prophecies, an eschatological reality that has begun here and now. The contrast pits the shadow against the reality itself, and thereby constitutes a call to fidelity.—J.P.

Catholic Epistles

235. S. HAZAS, “Sens dynamique de l’expression *laos eis peripoiēsin* en 1 P 2,9,” *Biblica* 65 (2, '84) 254–258.

In the expression *laos eis peripoiēsin* in 1 Pet 2:9 (cf. Exod 19:5; Isa 43:21), it is necessary to respect the dynamic force of the preposition *eis* and the salvific meaning of the noun *peripoiēsis*. The phrase should be translated as “a people destined for salvation” or “a people on the way toward salvation.” —D.J.H.

236. F. MANNS, “Sara, modèle de la femme obéissante. Étude de l’Arrière-Plan Juif de 1 Pierre 3,5–6,” *BibOr* 26 (2, '84) 65–73.

The Jewish traditions underlying 1 Pet 3:5–6 are discussed under three headings: the holy women who hoped in God and showed themselves obedient to their husbands, Sarah the

obedient woman who called Abraham her "lord" (see Gen 18:12), and Sarah the mother of believers. — D.J.H.

237. D. E. HIEBERT, "Selected Studies from 2 Peter. Part 3: A Portrayal of False Teachers: An Exposition of 2 Peter 2:1-3," *BiblSac* 141 (563, '84) 255-265. [See § 28-1092.]

2 Pet 2:1-3 gives a concise portrayal of the false teachers (v. 1), indicates their widespread success (v. 2), exposes the motives for their deceptive activity (v. 3a), and asserts their sure doom (v. 3b). — D.J.H.

- 238r. R. E. BROWN, *The Epistles of John* [NTA 27, p. 102].

T. C. DE KRUIJF, "Raymond Brown's Commentary on the Epistle of John. A Note on Reading, Using and Writing a Commentary," *Bijdragen* 45 (1, '84) 43-49. — After summarizing Brown's theory about the struggles in the Johannine community from which the Johannine epistles emerged, the article reflects on questions related to the nature of biblical commentaries: Should readers be conditioned by an interpretative hypothesis before reading the text? Is it possible to read a commentary as a book in its own right? For what purposes can commentaries be used? Why does a scholar write a commentary? — D.J.H.

239. [1 Jn 3:23] T. HERRMANN, "Konstitutive Elemente des christlichen Lebens nach dem hl. Johannes," *CollTheol* 53 (Supplement, '83) 167-175.

With its insistence on believing in Jesus and loving one another, 1 Jn 3:23 summarizes the entire epistle and articulates the essential elements of Christian life. — D.J.H.

Revelation

240. H. GIESEN, "'Das Buch mit den sieben Siegeln.' Bilder und Symbole in der Offenbarung des Johannes," *BibKirch* 39 (2, '84) 59-65.

The first part of this article explains the nature, background, and purpose of the symbolic language in Revelation. The second part discusses five such expressions: the book with seven seals (Rev 5:1-5), "Lamb" as a christological title (5:6; etc.), the woman as the symbol of God's people (12:1-17), the two animals as the concrete opponents of Christ (13:1-18), and the great whore Babylon (17:1-6). — D.J.H.

241. H. GIESEN, "Christusbotschaft in apokalyptischer Sprache. Zugang zur Offenbarung des Johannes," *BibKirch* 39 (2, '84) 42-53.

After describing Jewish apocalypticism as illustrated in *1 Enoch* and Daniel, the article considers certain features of Jewish apocalyptic writings: pseudonymity and symbolic language, the doctrine of the two ages, dualism, historical determinism, and the figure of the messiah. Then it situates Revelation in the context of Domitian's reign, outlines the structure of the book, and reflects on its similarities and differences with respect to Jewish apocalyptic writings. — D.J.H.

242. A. LÄPPLE, "Das Geheimnis des Lammes. Das Christusbild der Offenbarung des Johannes," *BibKirch* 39 (2, '84) 53-58.

The imaginative portrayal of Jesus in Revelation is the foundation and unifying principle of the entire book. It reaches its climax in the marriage of Christ the apocalyptic Lamb with the people of God (see Rev 19:7, 9; 21:1-22:21). — D.J.H.

243. A. LÄPPLE, "‘Das neue Jerusalem.’ Die Eschatologie der Offenbarung des Johannes," *BibKirch* 39 (2, '84) 75-81.

After discussing the eschatological tension in Revelation, the article explores the problems posed for early Christians by Christ's slowness to reveal himself as "King of kings and Lord of lords" (see Rev 17:14; 19:16), considers the symbolic significance of the new Jerusalem (see Rev 21:2), and reflects on the idea of cosmic liturgy.—D.J.H.

244. F. MAJKA, "Of Beasts and Christians," *BibToday* 22 (5, '84) 279-284.

Revelation was written for 1st-century Christians to help them make sense of their difficult situation. It declared that their sufferings were the last death-throes of Satan's kingdom.—D.J.H.

245. H. SCHÜRMANN, "Menschenwürde und Menschenrechte im Lichte der 'Offenbarung Jesu Christi' (Skizze)," *Gregorianum* 65 (2-3, '84) 327-336.

The book of Revelation promises that at the eschaton the human dignity of individuals within God's people will be brought to fullness. This eschatological dignity of the human person is the basis of the human rights to life, livelihood, worship of God and freedom of conscience, and personal and social responsibility.—D.J.H.

246. J.-W. TAEGER, "Einige neuere Veröffentlichungen zur Apokalypse des Johannes," *VerkForsch* 29 (1, '84) 50-75.

This survey of recent books and articles on Revelation treats methods of interpretation; H. Kraft's commentary (1974); individual problems (author and date of composition, literary-critical problems, composition); literary genre; theology (understanding of history, eschatology and ecclesiology, Christology, image of God); conditions related to its origin (the relation between apocalypticism and prophecy, the community's situation, the Johannine circle); its "political theology"; and open questions.—D.J.H.

247. U. VANNI, "The Ecclesial Assembly, 'Interpreting Subject' of the Apocalypse," *RelStudBull* 4 (2, '84) 79-85.

An adapted and abridged English version of an article published in Italian in *RassTeol* [§ 27-1086].—D.J.H.

248. F. ZEILINGER, "Einführung in die Offenbarung des Johannes," *TheolPraktQuart* 132 (1, '84) 53-63.

This introduction to the book of Revelation first explains the literary genre of apocalypse and the theological characteristics of apocalyptic thinking. The second part treats the literary structure of Revelation, its theological message, and its gospel.—D.J.H.

249. W. H. SHEA, "Revelation 5 and 19 as Literary Reciprocals," *AndUnivSemStud* 22 (2, '84) 249-257.

There is sufficient literary-structural and theological evidence to conclude that the two sets of hymns in Rev 5:8-14 and 19:1-8 are closely related. One by-product of this fact is the isolation of the set of four hymns at the beginning of Revelation 19 from the set of seven hymns in Revelation 18.—D.J.H.

250. C. H. GIBLIN, "Revelation 11.1-13: its Form, Function, and Contextual Integration," *NTStud* 30 (3, '84) 433-459.

In form, Rev 11:1-13 is a narrative instruction containing the divine Spirit's explanation of the future course of the prophetic ministry. After an introduction (vv. 1-2), the text describes what the speaker's two witnesses will be empowered to accomplish (vv. 3-6), what they will suffer at the completion of their testimony (vv. 7-10), and how they will be vindicated (vv. 11-13). In the context of the "three woes" (Rev 8:13-15:8), 11:1-13 provides solid insights about the theme of prophetic ministry as essentially concerned with the message of judgment, salvation, and need for repentance.—D.J.H.

251. A. FEUILLET, "La Femme vêtue du soleil (Ap 12) et la glorification de l'Épouse du Cantique des Cantiques (6, 10). Troisième Partie. Deux problèmes particulièrement ardues: Comment lire l'Apocalypse et le Cantique des Cantiques?" *NovVet* 59 (2, '84) 103-128. [See § 28-1098.]

The depiction of Mary the mother of Christ and of the church in Revelation 12 was a fitting way to introduce the second prophetic section of the book (chaps. 12-22), which predicted the fate of the church and the persecutions against Christians. The background to this depiction is found in the dialogues between Yahweh and his beloved in Canticles and Isa 63:7-64:11.—D.J.H.

252. H. GOLLINGER, "Das 'Grosse Zeichen.' Offb 12—das zentrale Kapitel der Offenbarung des Johannes," *BibKirch* 39 (2, '84) 66-75.

After reviewing the individual and collective interpretations applied to the woman in Revelation 12, the article discusses the three scenes in the text: the woman, the dragon, and the child (vv. 1-6); the fall of the dragon to the earth (vv. 7-12); and the pursuit of the woman by the dragon (vv. 13-17[18]). The woman represents the church in its heavenly and earthly reality.—D.J.H.

253. W. ALTINK, "1 Chronicles 16:8-36 as Literary Source for Revelation 14:6-7," *AndUnivSemStud* 22 (2, '84) 187-196.

That David's psalm of thanksgiving in 1 Chr 16:8-36 was a basic literary source for Rev 14:6-7 is indicated by the similar keywords (*phobeō*, *doxa*, *krisis*, *proskyneō*), other similarities in language and conceptualization, the parallel structure of 1 Chr 16:23-26 and Rev 14:6-7, and the common focus on God's ark of the covenant. The two excursuses treat (1) 1 Chr 16:23-33 and Psalm 96 as potential background sources for Rev 14:6-7, and (2) the four key expressions in 1QM 12:6-17.—D.J.H.

Rev 19, § 29-249.

254. E. CUVILLIER, "Apocalypse 20: prédiction ou prédication?" *EtudThéolRel* 59 (3, '84) 345-354.

After establishing that the structure of Revelation is theological rather than chronological, the article investigates the thematic and structural parallels between chaps. 12 and 20. Then it offers exegetical comments on Rev 20:1-15 and suggestions for preaching on the Christocentric, paraenetic, and prophetic aspects of the text.—D.J.H.

255. [Rev 21:9-22:2] R. BERGMEIER, "‘Jerusalem, du hochgebaute Stadt,’" *ZeitNTWiss* 75 (1-2, '84) 86-106.

After suggesting that Rev 21:9-22:2 contains elements of a Jewish source, and considering the concerns of the Christian redactor of this source, the article offers a German version of the reconstructed text of the Jewish source along with discussions of its motifs and vocabulary in the light of OT and other Jewish parallels. The appendixes treat (1) the lists of twelve gems in Exod 28:17-20; 39:10-13; and other texts, and (2) the relation between the twelve gems in Rev 21:19-20 and the zodiac.—D.J.H.

BIBLICAL THEOLOGY

256. R. H. FULLER, "Sir Edwyn Hoskyns and the Contemporary Relevance of 'Biblical Theology,'" *NTStud* 30 (3, '84) 321-334.

The unfinished agenda of the older liberal theology has acquired fresh urgency since the 1960s, but it would hardly be wise to approach that agenda as though E. Hoskyns and his biblical theology were merely a detour. After summarizing Hoskyns's life (1884-1937), the article considers his views on the nature of biblical theology, the hermeneutical gap, method in biblical theology, lower and higher Christology, and eschatology and apocalyptic.—D.J.H.

257. F. VOUGA, "Pour une géographie théologique des christianismes primitifs," *EtudThéolRel* 59 (2, '84) 141-149.

After surveying research on the development of earliest Christianity from R. Bultmann to the present, the article identifies five distinct early Christian groups: Jerusalem Jewish Christianity (James), missionary Hellenistic-Jewish Christianity (Stephen and Philip), missionary Palestinian-Jewish Christianity (Peter), apocalyptic Palestinian-Jewish Christianity, and the Johannine school. The evolving relations among these movements and their points of contact affected the formation of the Gospels.—D.J.H.

Christology

258. S. E. BALENTINE, "The Royal Psalms and the New Testament: From 'messiah' to 'Messiah,'" *TheolEduc* 29 ('84) 56-62.

Psalms 2 and 110 not only afford a glimpse of the OT understanding of messiah, but also introduce us to the reinterpretation of the messianic idea with reference to Jesus Christ. The NT writers did not hesitate to read old texts with new eyes and in the context of a broader hope.—D.J.H.

259. G. E. BOYD, "A Brief Background to Recent Christology," *RestorQuart* 26 (3, '83) 129-143.

The development of ideas about Jesus from the Enlightenment to the present is surveyed in four sections: the Jesus of history (from H. S. Reimarus to A. Schweitzer), the historical Jesus and the biblical Christ (M. Kähler, R. Bultmann), the new quest of the historical Jesus (E. Käsemann, J. M. Robinson), and recent publications related to Christology (C. H. Dodd, C. F. D. Moule, G. Vermes, M. Grant, W. Pannenberg, D. Griffin, J. Cobb).—D.J.H.

260. J. D. G. DUNN, "In Defence of a Methodology," *ExpTimes* 95 (10, '84) 295-299.

Critics of Dunn's *Christology in the Making* (1980) such as R. G. Gruenler, A. T. Hanson, and J. F. Balchin do not take seriously enough the historical context of meaning of the NT texts, and do not wrestle with the phenomena of conceptuality in transition. Few critics seem to recognize the danger of reading the talk of Christ's preexistence in a way that threatens Christian monotheism.—D.J.H.

261. J. A. FITZMYER, "The Ascension of Christ and Pentecost," *TheolStud* 45 (3, '84) 409-440.

The article first treats the NT data that bear on the ascension of Christ under three headings: the exaltation of Christ (Phil 2:8-11; 1 Tim 3:16; Jn 3:14; etc.); allusions (Heb 4:14; 1 Pet 3:22; Eph 4:7-11; etc.) and direct references (Lk 24:50-51; Acts 1:9-11; Mk 16:19) to the ascension; and the meaning of the ascension. The second part discusses Pentecost under four headings: the relation of the Lukan story to the Johannine and other NT references to the gift of the Spirit, the relation of the gift of the Spirit to Pentecost, the relation of the fifty to the forty days, and the role of the Spirit of the ascended Christ in Christian life. Luke has historicized the ascension by his introduction of the "forty days" in connection with Pentecost, whether that be understood in its conventional sense of the wheat harvest or in the sense of multiple harvests of wheat, wine, and oil (see 11QTemple 18:10-13; 19:11-14; 21:12-16).—D.J.H.

262. R. L. MADDOX, "The New Quest and Christology," *PerspRelStud* 11 (1, '84) 43-55.

The main goal of the new quest for the historical Jesus was to establish that the proclamation of the exalted Lord by the church had a material continuity with the actions and teachings of the historical Jesus. Representatives of the new quest emphasized three focal points of such continuity: eschatology, the kerygma, and Christology. Advocates of this approach have treated the various formulations of Christology in the NT in a manner that can do justice to both their diversity and their concurrence. They have also provided material and models for contemporary attempts at expressing the meaning and importance of Jesus Christ. But they have tended to play down the historicity and importance of Jesus' resurrection, and have remained within the framework of functional Christology.—D.J.H.

263. M. MÜLLER, "The Expression 'the Son of Man' as Used by Jesus," *StudTheol* 38 (1, '84) 47-64.

The English version of an article published in Danish in *DanskTeolTids* [§ 28-676].—D.J.H.

264. J. NEUNER, "Jesus the Prophet. A Prophetic Model of Christology," *Vidyajyoti* 47 (11, '83) 526-540.

The prophetic model of Christology links Christology closely to the biblical sources, to the world in which it came to be and in which it must be understood. The prophetic model also links the person and message of Jesus to our world, which is in need of the liberating power of his message. It can be the basis for constructive dialogue with Judaism and Islam.—D.J.H.

265. L. RICHARD, "Anthropology and Theology: The Emergence of Incarnational Faith According to Mary Douglas," *ÉglThéol* 15 (2, '84) 131-154.

Given Judaism's prohibition against crossing boundaries as explicated by M. Douglas, the

classical doctrine of Jesus as both divine and human could not have originated within Judaism. The incarnational Christology of the Fourth Gospel remained inside the confines of Jewish monotheism, while reflecting the tensions connected with the strong-group/low-grid setting of the Johannine community. The Johannine identification of the eternal Logos with the Son led to the patristic acceptance of a Hellenistic Logos-framework, and furnished the questions debated in the later christological controversies.—D.J.H.

266. W. THÜSING, "Zwischen Jahweglaube und christologischem Dogma. Zu Position und Funktion der neutestamentlichen Exegese innerhalb der Theologie," *TrierTheolZeit* 93 (2, '84) 118-137.

The first part of this article shows how the crucified and resurrected Jesus was the point of continuity between the OT Yahweh-faith and the later christological dogmas. The second part explores the place of NT exegesis within theology as a whole in three steps: the gospel as the unity of theology, starting points for systematic-theological and practical-theological perspectives within NT exegesis, and the "search for the whole" as the task of NT exegesis.—D.J.H.

267. H. U. VON BALTHASAR, "The Descent Into Hell," *ChicStud* 23 (2, '84) 223-236.

Christ's "descent into hell" is discussed with reference to OT and Jewish ideas of the underworld, the Christian tradition regarding the meaning of the descent, the NT foundations of that tradition (see Eph 4:9; Mt 12:4; 27:51-53; Rev 1:17-18; Rom 10:6-8; 1 Pet 3:18-20; 4:6), and the descent in relation to what Christians understand by "hell."—D.J.H.

268. C. T. WALDROP, "Barth and Bultmann: Representatives of Two Ancient Theological Traditions," *PerspRelStud* 11 (1, '84) 5-18.

In Antiochian thought Jesus Christ is the man who is also divine, whereas in Alexandrian thought he is the divine person who is also human. K. Barth pursued a consistently Alexandrian line of christological thought. R. Bultmann followed the Antiochian theologians in emphasizing the humanity of Jesus. According to Bultmann, Jesus can only be said to be divine because of his relation to the Word that God speaks through him.—D.J.H.

Church and Ministry

269. R. AGUIRRE, "La casa como estructura base del cristianismo primitivo: las iglesias domésticas," *EstEcl* 59 (228, '84) 27-51.

After surveying the NT texts from Acts, Paul's letters, and the Synoptic Gospels that witness to the phenomenon of house-churches in primitive Christianity, the article reviews the pertinent archaeological evidence, discusses historical analogies from the Greco-Roman world, and considers the function and transcendence of the house-churches in primitive Christianity.—D.J.H.

270. W. BIEDER, "Das Volk Gottes in Erwartung von Licht und Lobpreis. Neutestamentlich-missionstheologische Erwägungen zur Ekklesiologie," *TheolZeit* 40 (2, '84) 137-148.

The first part of the article considers the ecclesiological significance of 1 Pet 2:9-12, warning about possible misinterpretations of the four epithets in v. 9a and the consequent

misunderstandings of the church's mission. The second part examines seven Lukan passages containing the Greek word *sympallein* (Lk 14:28-32; Acts 17:18; Lk 11:53-54; Acts 4:5; Lk 2:19; Acts 20:14; 18:27), and the third part reflects on the reciprocity of ministry in the church.—D.J.H.

271. B. A. BOZAK, "Uniformity of Practice in NT Teaching?" *ÉglThéol* 15 (1, '84) 9-21.

The NT presents very different images of the teacher in different communities. In the writings that emphasized organization (the Pastorals), teaching within a community was linked to or protected by the office of *presbyteros* or *episkopos*. In more charismatic groups, however, the teaching function was recognized in all the members. Christian teachers could be sent forth to teach other communities with a mandate from an authoritative person, by a church, or by the Spirit.—D.J.H.

272. S. BROWN, "Apostleship in the New Testament as an Historical and Theological Problem," *NTStud* 30 (3, '84) 474-480.

The theological appeal by second-generation Christianity to an apostolic foundation expressed itself in the formation of the Pauline corpus, Peter's role in Mt, the role of the Twelve in Lk-Acts, and the Johannine community's acknowledgment of Peter's authority. The most striking consequence of the posthumous use of apostolic authority in the second generation was the total anonymity of church leaders during this period. The modern reader must be on guard against historicizing the theologoumenon of the church's apostolic foundation.—D.J.H.

273. K.-K. CHAN, "The Organization of the Caritative Ministry in the Early Church," *East AsiaJournTheol* 2 (1, '84) 103-115.

During the period from ca. A.D. 40 to 90, the caritative ministry was operated by the Seven and the presbyters; the recipients were the needy, i.e. widows and poor Christians. From A.D. 90 to 110, various church officers (bishops, presbyters, deacons) and individual Christians were involved in caring for an even wider circle of beneficiaries, including indigent church workers. From the mid-2nd to the mid-4th century, the church had a well-organized caritative ministry directed by the bishop (with help from deacons) for the poor and persecuted.—D.J.H.

274. A. FAIVRE, "Les communautés paléochrétiennes," *LumVie* 33 (167, '84) 5-25.

The development of church ministries during the first six centuries A.D. is traced under four headings: the Christian communities of the first two centuries, the turn of the 3rd century (ca. A.D. 180-200), the movement toward an exclusively clerical and hierarchical vision, and the evolution of ministries in relation to the crises of society.—D.J.H.

275. W. R. HERZOG, "The Origins of Ministry in the New Testament," *American Baptist Quarterly* [Rochester, NY] 3 (2, '84) 117-148.

The NT provides no decisive terminology or definitive structure for ministry. The early communities created forms of ministry that best fitted their environments and facilitated their sense of mission. In the first and second Christian generations (A.D. 35-65, 65-100), the forms of ministry expressed the varied ways in which the people of God conceived the Spirit to be at work in their midst. The third generation (A.D. 100-140) created other forms of

ministry, which were justified by appeal to tradition and culture rather than inspired by charismatic experience. There seems to have been no distinction between clergy and laity in the house-churches before the third generation.—D.J.H.

276. K. HOŁA, "H. Rengstorfa koncepcja apostołatu nowotestamentalnego i jej reperkusje w egzegetyczno-teologicznej literaturze protestanckiej przed II Soborem Watykańskim (H. Rengstorfs Konzeption des neutestamentlichen Apostolats und ihre Auswirkungen in der protestantischen Literatur vor dem II. Vatikanischen Konzil)," *AnalCracov* 9 ('77) 165-206.

Critical assessment by Protestant scholars of H. Rengstorf's *TWNT* articles on *apostolos*, *apostellein*, and related terms, as well as his *Apostolat und Predigtamt* (1934), has tended to support his conclusion that the establishment of the Twelve took place during Jesus' lifetime. B. Gerhardsson, for example, effectively refuted G. Klein's objections to Rengstorf's thesis. Roman Catholic scholars should use this research more extensively.—J.P.

277. B. N. KAYE, "Lightfoot and Baur on Early Christianity," *NovTest* 26 (3, '84) 193-224.

Examination of the views of F. C. Baur (1792-1860) and J. B. Lightfoot (1828-89) on the interpretation of Acts 6-7 and other issues (the dating of Ignatius' epistles, conflict in the apostolic age, revelation and history, and history and the church) shows that they agreed about the importance of relating history and theology and about historical method. They differed, however, as to the nature of the connection between contemporary Christianity and its origins. Baur thought in dynamic and developmental terms, whereas Lightfoot thought in terms of a "given" in the incarnation and the struggle to maintain the truth of that "given" through the subsequent life of the church with the aid of the institution of the Christian ministry. Lightfoot's works reflect his fairly traditional Anglican viewpoint and his involvement in English church problems; thus he ought not to be regarded as having devoted himself singlemindedly to rebutting the so-called Tübingen school.—D.J.H.

278. W. KIRCHSCHLÄGER, "Verheiratet im kirchlichen Dienst. Bibeltheologische Rückfrage," *Diakonia* 15 (4, '84) 269-276.

After reviewing the NT teachings on marriage and the roles of married persons in the early church, the article traces the development of church ministry and discusses how and by whom it was exercised. The final section reflects on the consequences of the biblical evidence regarding marriage and ministry for the life-style and ministry of married persons who are active as co-workers in the church.—D.J.H.

279. J. LESCRAUWAET, "Koinonia. L'assemblée comme signe caractéristique de l'identité de groupe des Chrétiens," *Questions Liturgiques* [Leuven] 65 (2, '84) 85-97.

After discussing the word *koinōnia* in the Hellenistic world and in Judaism, the article investigates the term in the NT with reference to the Christian *ḥābûrâ*, the mystery of our origin and return to the Father's dwelling place, and related words. Then it treats *koinōnia* through the communication of word and sacrament in the power of the Spirit according to the NT Epistles, and the ideal of *koinōnia* according to Acts 2:41-47. The Christian *koinōnia* is fundamentally and originally the Lord's community in which he remains present until the times are fulfilled.—D.J.H.

280. B. LINDARS, "The Bible and the Call: The Biblical Roots of the Monastic Life in History and Today," *BullJohnRylUnivLibMan* 66 (2, '84) 228-245.

Just as the form of the religious life has precedents in the Bible (especially in the biblical vision of God and the ideal of consecration to God's service, and in the example of Jesus and his disciples), so its spirit is nourished by the study of Scripture undertaken in order to know Christ and to keep him in the center of the heart before God. Religious life is a particular form of discipleship geared to a form of life that is, as far as possible, a literal following of the gospel.—D.J.H.

281. R. A. NORRIS, "The Beginnings of Christian Priesthood," *AnglTheolRev* 66 (Supplementary Series 9, '84) 18-32.

What we call "priesthood" emerged in the course of the 2nd century A.D. as an office of great complexity. Its setting was the assembly of Christians in a single polis. Those who exercised pastoral office were congregational members distinguished by their piety, commitment, and qualities of leadership. Their fundamental task was that of shepherding or ruling: They supervised the entire life of the congregation. Once established, the priesthood of bishops and presbyters became the subject of customary and canonical regulation and of theological reflection. [The same issue (pp. 33-35) contains D. Moodie's response to Norris's paper.]—D.J.H.

282. F. G. UNTERGASSMAIR, "Diaspora und Ökumene aus der Sicht des Neuen Testaments," *Catholica* 38 (1, '84) 18-30.

In the NT the word *diaspora* refers to the Jewish Diaspora in a geographical-ethnic sense (Jn 7:35), the Christian Diaspora in a geographical-ethnic sense (Acts 8:1, 4; 11:19), and the Christian Diaspora in a metaphorical, theological sense (1 Pet 1:1; Jas 1:1[?]). Although 1 Pet 1:1 contains the only explicitly theological use of *diaspora*, the idea is present also in Phil 3:20; Col 3:1-3; and Heb 4:2-3a. The NT concept of *diaspora* means being different (but not totally separate) from the world, and gathering together. Observations and questions about the *diaspora*-situation of the church today conclude the article.—D.J.H.

Various Themes

283. B. M. AHERN, "Biblical Doctrine on the Rights and Duties of Man," *Gregorianum* 65 (2-3, '84) 301-317.

After considering the OT teachings on human rights and duties in the context of the covenant, the article investigates these themes in the NT with reference to the Gospels, the character of Jesus, and other NT writings. Attention is also given to the limitation of rights in the NT. The human dignity of each person as a child of God is ruled by Jesus' command to become like him (see Mt 10:24-25; Lk 6:40). The human rights and duties of each person as a member of God's family involve the need to treat others as you would like them to treat you (see Mt 7:12; Lk 6:31).—D.J.H.

284. T. AXE, "Incarnation and Holy Places," *NewBlackfr* 65 (768, '84) 261-268.

What makes a site holy is that Jesus came into contact with it and transformed it. The holy places are a constant and effective reminder that the dwelling of God with humanity was the same dwelling that forms our environment.—D.J.H.

285. J. P. BAKER, "Biblical Attitudes to Romantic Love," *TynBull* 35 ('84) 91-128.

This fresh look at the Bible's understanding of love between the sexes, especially in relation to courtship and marriage, considers the OT evidence according to the following outline: cultural factors, "from the beginning . . ." (see Genesis 1-2), OT terminology and concepts, OT examples, marriage and God's covenant love in the Prophets, and the OT wisdom books and poetry. Then it treats the NT evidence: Christ and the church, NT terminology, desire—right and wrong, and other NT themes. It concludes with general biblical considerations regarding male headship, the priority of the kingdom, and courtship. Scripture's approach to romantic love is at times lyrically poetic yet always intensely practical. Romantic love is always directed toward marriage, experienced in relation to it, and enjoyed to the full within it.—D.J.H.

286. J. I. COOK, "The Christian Witness to the Jews. A Biblical Perspective for the Church Today," *ScotJournTheol* 36 (2, '83) 145-161.

Both Jesus and Paul understood the gospel as intended for Jews. But Christians today have become sensitive to anti-Jewish elements in the NT and to God's nonrejection of Israel according to Romans 9-11. Any evangelization of Jews today should take account of the history of Christian oppression of Jews, the recovery of the legitimacy of Jewish Christianity, the unique relationship of Jews both to God and to the church, the phenomenon of the state of Israel, and internal and external factors that have created a militant attitude among Jews against conversion to Christianity. Five guidelines for a Christian witness to the Jewish people conclude the article.—D.J.H.

287. T. M. DĄBEK, "He Agape tou Pneumatos. Związek miłości z Duchem Świętym w Piśmie Świętym Nowego Testamentu (He Agape tou Pneumatos. La relation entre l'Esprit-Sainte et la charité selon le Nouveau Testament)," *AnalCracov* 15 ('83) 105-121.

The article explores the biblical texts that support a theological synthesis about the Spirit as love. The Spirit plays a major role in the entire history of salvation, which culminates in Jesus Christ; the Spirit is the bond of love between the Father and Son in the Trinity; and the Spirit given to individuals and to the community unites all in a bond of love.—J.P.

288. M. DE BURGOS NÚÑEZ, "La presencia del Resucitado en la Eucaristía," *Communio* 17 (1, '84) 3-30.

The NT foundations for the idea of the risen Lord's presence at the Eucharist are explored according to the following outline: (1) The risen Lord celebrates the Eucharist with the community. (2) In the Eucharist only the risen Lord can be present. (3) The Eucharist is the sacramental prolepsis of our resurrection.—D.J.H.

289. P. DREGO, "The Feminist Viewpoint," *Vidyajyoti* 48 (3, '84) 114-125.

If Jesus' preaching requires sociocultural liberation from structural sin as an integral part of the good news, then sociocultural liberation requires the liberation of women. The amazing dimensions of women's involvement in the life of Jesus can only be understood when seen in the context of the position of women in Jewish society. Jesus' code of ethics assigned to women the same origin, meaning, value, and responsibility that it assigned to men. But the early Christian communities found it hard to separate from Jewish patriarchal attitudes toward women. Feminist theology asserts that as long as the church reflects the secular

oppression of women in its own structures, it is not being true to its founder, Jesus Christ.—E.G.B.

290. C. F. EVANS, "Difficulties in Using the Bible for Christian Ethics," *ModChurch* 26 (3, '84) 27-34.

Both the existence and the shape of the Bible presented problems from the first for the appeal to it in the service of Christian ethics. Difficulties have also arisen from modern criticism of the Bible. The primary issue for Christian ethics in any appeal to the teaching of Jesus or Paul is how far that teaching is valid and operative when the eschatological position from which it was uttered is no longer tenable.—D.J.H.

291. U. FICK, "Bewegung durch die Bibel. Eindrücke von heutigen Wirkungen der Bibel in allen Erdteilen," *Kirchenblatt für die reformierte Schweiz* [Basel] 140 (11, '84) 175-177.

The influence of the Bible on the world today in promoting human dignity, a proper appreciation of guilt and forgiveness, and a global vision prove that it is not a dead book.—D.J.H.

292. M. FORWARD, "The New Testament and non-Christian Religions," *EpworthRev* 11 (2, '84) 59-65.

The NT does not have a single, clear and coherent attitude toward the other religions of its day. Different NT writers regarded Jesus as developing and fulfilling various aspects of the Jewish experience of God. The Lukan idea of faith as a journey with God to God is a good model for those seeking a modern Christian approach to other religions.—D.J.H.

293. R. FRIESEN, "Christian Perfection," *Direction* 13 (3, '84) 25-32.

Examination of the NT verses in which people are referred to as *teleioi* (found in Mt, 1 Corinthians, the Captivity epistles, Hebrews, and James) shows that the call to be *teleios* is addressed to all believers, that the *teleioi* are obedient disciples of Christ, and that the God-empowered process of becoming *teleios* is mediated by members of the body of Christ in the context of prayer and love.—D.J.H.

294. J. GALOT, "Per una teologia del Padre," *CivCatt* 135 (3212, '84) 119-131.

Jesus' use of the term *abba* to express his experience of God worked a revolution in the idea of God, and contained implicitly the entire theology of God as Father. Jesus invited all Christians to share his filial experience of God.—D.J.H.

295. J. A. GRASSI, "Eucharist and World Hunger," *Emmanuel* 90 (6, '84) 320-327.

The Pauline letters, the Gospels, and Acts make a connection between sharing food and the Eucharist. This connection was carried on in the patristic period, and has important implications for the church's effort to confront the problem of world hunger today.—D.J.H.

296. J. A. GRASSI, "Heart Imagery in the New Testament," *Emmanuel* 90 (7, '84) 384-389, 392-393.

The uses of heart imagery in the NT are explored according to the following outline: Spirit and heart (Gal 4:6-7), a transformed heart (Rom 5:5), resting on Jesus' heart (Jn 1:18; 13:23;

21:20), and a cleansed heart (Mt 5:8; 12:34-35; 15:17-20; 5:28; 18:21-35; 11:29). Suggestions for prayer and meditation on these texts conclude the article.—D.J.H.

297. S. GREIDANUS, "Human Rights in Biblical Perspective," *CalvTheolJourn* 19 (1, '84) 5-31.

The Bible provides an authoritative perspective for contemporary discussions on human rights. The topic is approached from five directions: the biblical worldview and kingdom rights, the biblical view of humanity and the right to life, the biblical view of human vocation and the right to work, the biblical view of authority and human rights, and the biblical view of life and freedom of religion.—D.J.H.

298. O. HAGEMEYER, "Theologie des Martyriums," *ErbAuf* 60 (4, '84) 309-315.

The NT writers used *martyrs* and related words primarily in connection with proclaiming belief in Jesus Christ. This terminology came to refer to death for the sake of Christian faith only with *Martyrdom of Polycarp*, though the idea was rooted in Judaism (see 4 Macc 12:16; 2 Macc 7:1-42) and the NT (see Rom 8:17, 28-30; 2 Cor 4:10-11; Phil 3:10-11; Mt 5:10). Martyrdom is participation through God's grace in Jesus' death as the door to eternal life in God.—D.J.H.

299. R. HEILIGENTHAL, "Das Heil entscheidet sich durch die Tat. Strukturverwandte Elemente der neutestamentlichen und der Bekehrungspredigt in den Gathas der Avesta," *ZeitRelGeist* 36 (2, '84) 131-140.

The assessment of the significance of human works in certain NT texts (Jn 3:16-21; Rom 13:11-14; Eph 5:6-14) is similar to that found in Zarathustra's teachings in the Gathas of the Avesta: Works are the external sign of conversion (either in process or completed); as such, they are relevant for determining whether one will inherit salvation or damnation at the last judgment.—D.J.H.

300. H. D. HUMMEL, "The Image of God," *ConcJourn* 10 (3, '84) 83-93.

The "image of God" passages in both Testaments (e.g. Gen 1:26-27; 2-3; 5:1-3; 9:6; 1 Cor 11:7; 15:49; 2 Cor 3:18; 4:4; Col 1:15; 3:10) offer theological teachings applicable equally to men and women regarding their vertical relationship to God. What they say about horizontal relationships is oriented toward what all (redeemed) humanity is to do under God in the light of eternity, not toward men versus women.—D.J.H.

301. T. R. LEE, "Peacemaking in a Nuclear Age: A Biblical Perspective," *Dialog* 23 (3, '84) 186-190.

Rather than dealing with peacemaking in a nuclear age from the perspective of what the Bible says about war and peace, we ought to consider an approach based on the biblical understanding of the sanctity of all life and the sense of reverence for all creation.—D.J.H.

302. J. LUZÁRRAGA, "La esperanza en la espiritualidad bíblica de la vocación," *Revista Agustiniana* [Madrid] 25 (76-77, '84) 71-106.

The call of God engenders hope within human beings, for it always tends toward realization in the future. After sketching the connection between vocation and hope in the OT, the article considers various aspects of this theme in the NT: personal relationship with God as the object and foundation of hope, hope as a typical virtue of one who is called, hope and

patience, eschatology as the horizon of hope, and the effects of hope and the posture of the person who has been called.—D.J.H.

303. J. LUZÁRRAGA, "La función de Dios en la espiritualidad bíblica de la vocación," *Estudios Trinitarios* [Salamanca] 17 (3, '83) 383-405.

The Bible portrays God the Father as the origin of every vocation and the ultimate reason for its existence. After surveying the OT evidence about the divine initiative in vocation, the article considers the relationship between the Father and Jesus in the Fourth Gospel, and discusses various aspects of the theme of vocation in Paul's letters.—D.J.H.

304. J. LUZÁRRAGA, "Jesús en la espiritualidad bíblica de la vocación," *Estudios Trinitarios* [Salamanca] 18 (1, '84) 115-137.

After establishing that Jesus was preeminently the one called by God, the article reflects on various aspects of vocation according to the NT: following Christ, imitating his example, responding to the gospel, accepting Christ's empowerment for mission, being sensitive to his presence, witnessing to Christ, serving Christ, sharing in the apostolate, and awaiting Christ as the eschatological judge.—D.J.H.

305. M. MAHONEY, "Paraenesis, the Oikonomia and the Expectation of the Parousia in the Early Church II," *MillStud* 12 ('83) 27-44.

This installment [see § 28-307] first discusses the events preceding the parousia (with special attention to 2 Thessalonians) and the divine *oikonomia* (as seen in Ephesians and other NT writings). Then it examines critically R. Bultmann's concept of eschatological event and his existential interpretation of biblical statements about the imminence of the end. The radical eschatological theory misunderstands the eschatology of the early church; it ignores the paraenetic context, the influence of the OT, and Paul's idea of *oikonomia*.—D.J.H.

306. J. E. MARTINS TERRA, "Vozes e Mensagens da Bíblia sobre o Sofrimento," *Revist EclBras* 44 (173, '84) 20-36.

After a brief introduction, the article outlines the OT data about suffering: the saving God, death and salvation, the mystery of suffering and of evil, etc. Then it discusses the NT evidence according to this outline: Christ and human suffering, Jesus' blessing on suffering, the suffering of Jesus, the sufferings of the disciple, suffering and community, the eschatological aspect of suffering, solidarity and co-suffering, and suffering and prayer.—D.J.H.

307. S. C. MOTT, "The Use of the Bible in Social Ethics II. The Use of the New Testament: Part I," *Transformation* [Exeter, UK] 1 (2, '84) 21-26; "Part II: Objections to the Enterprise," 1 (3, '84) 19-26.

(1) The following three elements provide a social framework for NT ethical teaching: the continuity of the OT and the NT, the importance of status in society and in the NT message, and the concept of the principalities and powers. (2) The NT shapes the character and motivation of the individual who functions within society; fosters a better perception of reality; and contributes to an understanding of human nature, justice, and history. Nevertheless, a tension exists between principles and specific commands. NT social thought appears less remote to those who share its sense of standing before God's imminent coming.—D.J.H.

308. G. W. E. NICKELSBURG, "The God of the Bible in a Nuclear Age?" *CurrTheolMiss* 11 (4, '84) 213-224.

The idea that a nuclear holocaust might be God's will is close to a blasphemous caricature of the biblical view of God as the creator and the redeemer who took on human flesh. A nuclear holocaust brought on by human folly or arrogance could take place, even if it clashed with the Creator's will.—D.J.H.

309. P. R. PALMER, "Another Look at Baptism. Part II," *Presbyterion* 10 (1-2, '84) 87-98. [See § 28-716.]

Infant baptism is solidly grounded in the continuity of the two Testaments, the centrality of godly households in the Bible, the high value placed on the children of believers by Jesus and Paul, the biblical emphasis on a "family gospel," baptism as the extension of circumcision, the pattern of household or family baptisms in the NT, and the practice of infant baptism in the patristic period.—D.J.H.

310. R. RADER, "Recovering Women's History: Early Christianity," *Horizons* 11 (1, '84) 113-124.

This article discusses the basic issues studied in two courses on women in the Christian tradition (with particular emphasis on the early period), and gives an annotated bibliography of relevant books and articles.—D.J.H.

311. K. H. SCHELKLE, "Israel in seiner Umwelt," *TheolQuart* 164 (2, '84) 81-88.

After surveying the OT evidence regarding Israel's relations with other peoples, the article explores the topic in intertestamental Jewish writings and Greco-Roman literature. The final section considers relations between Jews and Gentiles in the NT period. The relationship of other nations to Israel in antiquity was peculiar—a fact that Israel explained in terms of its election (see Deut 7:6-9).—D.J.H.

312. C. SCHÖNBORN, "Menschenwürde und Menschenrechte im Licht der Reich-Gottes-Verkündigung Jesu," *Gregorianum* 65 (2-3, '84) 319-325.

According to the NT teachings on God's kingdom, the full realization of human dignity and human rights will come only with the future reign of God. The realization of human rights can also happen in the present world, at least as a sign of God's future reign. The example of Jesus the servant of all places the issue of human rights in a new light.—D.J.H.

313. P. SIGAL, "Aspects of Dual Covenant Theology: Salvation," *HorBibTheol* 5 (2, '83) 1-48.

After introducing the idea of dual-covenant theology and specifying the parameters of the study, this article treats the doctrine of salvation in Judaism and early Christianity, the relationship between Christian Israel and Jewish Israel according to the NT, the interpretation of Acts 28:17-30 and Romans 9-11, M. Barth's understanding of Israel and the church (with reference to Eph 2:14, 18; Jn 4:22), salvation and the definition of a Jew, and Jewish-Christian dialogue.—D.J.H.

314. T. A. SMAIL, "The Son-Spirit Relationship. Modern Reductions and New Testament Patterns," *IrBibStud* 6 (2, '84) 85-102.

There are good exegetical and theological reasons for rejecting not only G. W. H. Lampe's

unitarianism of the Holy Spirit but also H. Berkhof and C. F. D. Moule's binitarianism. Whether the Son is absorbed in the Spirit or the Spirit is viewed as adjectival to the Son, in either case the basic NT pattern of our relationship with Christ is in danger of being distorted. The NT writers affirmed the essential oneness of the Son and the Spirit, while also showing their awareness of a personal distinction between the two.—D.J.H.

315. J. STĘPIEŃ, "Biblijna wizja pracy (Vision biblique du travail)," *CollTheol* 54 (1, '84) 45-56.

Considered a natural obligation for human beings, work was an essential element in the spirituality of the early church. Lazy individuals were subject to excommunication (see 2 Thes 3:7-12) just like adulterers, idolaters, and other such persons (see 1 Cor 5:9, 11). A service of love to family, community, and nation, work reaches its summit when viewed as sharing in the creative and salvific work of God.—J.P.

316. L. SWIDLER, "God, Father and Mother," *BibToday* 22 (5, '84) 300-305.

There is ample precedent in the Bible for speaking of God in feminine terms: Num 11:12; Jer 31:20; Isa 42:13-14; 46:3-4; 49:14-15; 63:15-16; texts about Wisdom and the Spirit; Lk 15:8-10; and Acts 17:28-29.—D.J.H.

317. R. W. WALL, "Introduction: New Testament Ethics," *HorBibTheol* 5 (2, '83) 49-94.

In order to describe faithfully how the NT might be used to recover God's will for the ongoing community of faith, the article analyzes each group of NT books—Gospels, Acts, Epistles, Revelation—with regard to canonical context, ethical content, and prophetic interplay, respectively. The movement from context to text is the fundamental structure for biblical ethics. The diversity of NT moral paradigms is qualified by a singular demand—*imitatio Christi*.—D.J.H.

318. D. E. WINGEIER, "Biblical Images of Learning," *EastAsiaJournTheol* 2 (1, '84) 50-61.

Seven biblical images are explored with regard to their significance for understanding the learning process in Christian education: the child (Mt 18:2-4), new wine (Mt 9:17), the body (Rom 12:5), the blowing wind (Jn 3:8), the yoke (Mt 11:28-30), the grain of wheat (Jn 12:24), and the bread and the cup (1 Cor 11:23b-26).—D.J.H.

THE WORLD OF THE NEW TESTAMENT

319. S. P. BROCK, "Syriac Studies 1971-1980, a Classified Bibliography," *Parole de l'Orient* [Kaslik, Lebanon] 10 ('81-'82) 291-412.

This bibliography of books and articles on various aspects of Syriac studies covers works published in the major European languages between 1971 and 1980. Subjects of interest to NT scholars include the Syriac Bible (OT and NT texts), Christian-Palestinian Aramaic, exegesis, inscriptions, relations with Judaism, OT and NT Pseudepigrapha, *Odes of Solomon*, and *Acts of Thomas*.—D.J.H.

320. O. G. HARRIS, "The Social World of Early Christianity," *LexTheolQuart* 19 (3, '84) 102-114.

The article examines the methods and contents of seven books on the social world of early

Christianity: R. M. Grant's *Early Christianity and Society* (1977), A. J. Malherbe's *Social Aspects of Early Christianity* (1977), G. Theissen's *Sociology of Early Palestinian Christianity* (1978) and *The Social Setting of Pauline Christianity* (1982), J. G. Gager's *Kingdom and Community* (1975), W. A. Meeks's *First Urban Christians* (1983), and J. H. Elliott's *Home for the Homeless* (1981).—D.J.H.

321. H. E. REMUS, "Authority, consent, law: *Nomos*, *physis*, and the striving for a 'given,'" *StudRel/SciRel* 13 (1, '84) 5-18.

When the Greco-Roman *nomoi*, once thought to be divine in origin and therefore unimpeachable, were relativized and lost some of their authority as their cultural and social matrices underwent change, the desire for an equivalent "given" persisted and found expression in the social construct "nature," which for some assumed the role of divinity. Another possibility was to wed *nomos* and *physis* into the "laws of nature" or the "natural law." Thus Philo could employ *nomos physeōs* as a way of expressing the divinely given, even while treating departures from it as reinforcements of that given.—D.J.H.

322. G. SEGALLA, "Storiografia dei tempi del Nuovo Testamento e della Chiesa primitiva," *Teologia* 8 (4, '83) 281-322.

This critical survey of scholarship on the history of NT times appears under eight headings: works presenting sources, the social environment of the NT, the cultural and historical-religious environment of the NT, monographs about the particular environment of the NT, the contribution of cultural anthropology, handbooks on the history of NT times, histories of primitive Christianity, and studies on the historiographical intentions of the NT historical books. Suggestions toward a renewed methodology for NT and early church historians conclude the article.—D.J.H.

Archaeology

323. P. BENOIT, "Le Prétoire de Pilate à l'époque byzantine," *RevBib* 91 (2, '84) 161-177.

Although the Byzantine sources agree in locating the praetorium of Pilate in the Tyropean region of the Old City of Jerusalem, there are good literary and archaeological grounds for locating the praetorium at Herod's palace in the citadel in the western part of the Old City [see §§ 16-367; 19-775]. B. Pixner's arguments [see § 24-613] for maintaining that Pilate condemned Jesus at the Hasmonian palace in the Tyropean region, near the Dung Gate, are open to serious archaeological and historical objections.—D.J.H.

324. F. M. CROSS, "A Note on a Burial Inscription from Mount Scopus," *IsrExplJourn* 33 (3-4, '83) 245-246.

The Aramaic inscription on ossuary no. 2 discovered in a burial cave on Mount Scopus [see §§ 27-1171; 28-1168] should be transcribed as follows: *l'yt l'nš lm'lh wl' l'zr wšpyrh* ("no man can go up [from the grave], nor [can] 'El'azar or Šappirah"). It speaks of human beings' incapacity to lift themselves from the grave, without necessarily saying anything about the deity's power to raise the dead.—D.J.H.

325. C. M. DAUPHIN AND J. J. SCHONFIELD, "Settlements of the Roman and Byzantine Periods on the Golan Heights. Preliminary Report on Three Seasons of Survey (1979-1981)," *IsrExplJourn* 33 (3-4, '83) 189-206, plates 20-22.

The initial aims of the archaeological survey of the Roman-Byzantine settlements at Kafr Naffakh, Na'aran, and Farj in the Golan Heights were to identify and record ancient remains, and to locate inscriptions or carvings that had escaped the notice of previous investigators. In the course of the survey, a dating technique new to Roman and Byzantine archaeology in the Holy Land was developed and applied, and the settlement at Na'aran was shown to be of considerable archaeological significance.—D.J.H.

- 326r. M. DOTHAN, *Hammath Tiberias—Early Synagogues and the Hellenistic and Roman Remains* [NTA 29, p. 109].

H. SHANKS, "Synagogue Excavation Reveals Stunning Mosaic of Zodiac and Torah Ark," *BibArchRev* 10 (3, '84) 32-44.—Of particular interest in this scholarly tour de force is the publication of a mosaic from the stratum-IIa synagogue at Hammath Tiberias with three panels depicting, respectively, the Torah shrine, the Greek god Helios surrounded by a zodiac, and two lions flanking nine Greek inscriptions. The article also discusses the architectural plan of the synagogue at Hammath Tiberias, its place in the development of Galilean synagogues, and the debate about the significance of the representation of Helios and the zodiac in ancient synagogues.—D.J.H.

327. G. G. GARNER, "Jerusalem: An Ancient Craft Centre. Discoveries in the Jewish Quarter of the Old City throw light on some important crafts of the Roman Period," *Buried History* [Melbourne] 20 (1, '84) 3-10.

N. Avigad's excavations in the Jewish Quarter of the Old City of Jerusalem have produced evidence of a flourishing and extensive stone-crafting industry there during the late Second Temple period [see § 28-726]. The stoneware was made from soft limestone either on a lathe or by hand; it was popular because stone vessels were not subject to ritual uncleanness. Avigad also discovered pottery and the waste products of a glass factory from the same period.—D.J.H.

328. S. GIBSON, "The Stone Vessel Industry at Hizma," *IsrExplJourn* 33 (3-4, '83) 176-188.

The remains of a late Second Temple-period stone vessel industry were recently discovered in the village of Hizma, six kilometers northeast of Jerusalem. During the survey many fragments of lathe-turned vessels (vases; bowls, platters, and cup; chalice and lid) and hand-carved vessels (mugs; bowls and receptacles) in various stages of production were found. The sudden appearance and popularity of stone vessels in the late Second Temple period can be explained by the fact that these vessels were not susceptible to ritual defilement, because stone was regarded as pure.—D.J.H.

329. Y. HIRSCHFELD, "Ancient Wine Presses in the Park of Aijalon," *IsrExplJourn* 33 (3-4, '83) 207-218, plates 23-25.

The fifteen wine presses discovered in a recent survey of the "Park of Aijalon" at Emmaus can be divided into four categories: simple stone wine presses hewn in the rock without any masonry additions, elaborate stone wine presses including an installation for pressing, simple

mosaic wine presses including mosaic floors and masonry in addition to the rock formation, and elaborate mosaic wine presses including vats and a sophisticated pressing installation. Examination of the elaborate wine presses at Khirbet el-'Aked, "Spring Park," and "View-Point Park" enables us to understand the chronological development of wine presses and the agricultural changes that took place in Palestine up to the Arab conquest.—D.J.H.

330. L. J. HOPPE, "The Holy Ark at Nabratein," *BibToday* 22 (5, '84) 290-297.

Recent excavations at Nabratein in Upper Galilee have clarified the four phases of the synagogue's history, from the early 2nd century A.D. to the late 7th century. The most important discovery was the pediment of a Torah shrine that served to shelter the sacred scrolls.—D.J.H.

331. A. T. KRAABEL, "New Evidence of the Samaritan Diaspora has been Found on Delos," *BibArch* 47 (1, '84) 44-46.

Two Greek inscriptions on steles from the island of Delos—one dated between 150 and 50 B.C., the other ca. 250-175 B.C.—describe the local Samaritans as Israelites who make offerings to *Argarizein* (Mount Gerizim). These Delian inscriptions provide new information about the early history of the Samaritans and their spread throughout the ancient Mediterranean world.—D.J.H.

332. S. LOFFREDA, "Le sinagoghe di Cafarnao," *BibOr* 26 (2, '84) 103-114.

As was the practice elsewhere (at Nabratein, Khirbet Shema', Gush Halav, etc.), the "white synagogue" at Capernaum was built in the late 4th century A.D. on the ruins of earlier synagogues—one from the beginning of the Christian era, another from the 3rd century A.D. Four pages of black-and-white photographs illustrating the synagogue remains at Capernaum conclude the article.—D.J.H.

333. E. NETZER AND S. BEN-ARIEH, "Remains of an Opus Reticulatum Building in Jerusalem," *IsrExplJourn* 33 (3-4, '83) 163-175, plates 17-18.

The article first describes four soundings made in 1977 at the site of an *opus reticulatum* structure northwest of the Damascus Gate in Jerusalem, and suggests that the building was Herod the Great's mausoleum, mentioned in connection with the siege of Titus by Josephus in *War* 5:108, 507. Then it discusses the Herodian and late Roman-Byzantine pottery as well as the fragments of architectural decoration that were found there.—D.J.H.

334. V. SUSSMAN, "The Samaritan Oil Lamps from Apollonia-Arsuf," *TelAviv* 10 (1, '83) 71-96, plates 2-12.

The ninety-three Samaritan oil lamps discovered at Apollonia/Arsuf on the Mediterranean coast fall into four categories according to shape: rounded, elongated piriform, broad piriform, and oval. The interdependence of shape and decoration is particularly striking, with geometric designs far outnumbering symbols. The lamps date from the early 3rd century A.D. to the latter part of the Byzantine period. A catalogue of the lamps concludes the article.—D.J.H.

Dead Sea Scrolls

335. G. BAMPFYLDE, "The Prince of the Host in the Book of Daniel and the Dead Sea Scrolls," *JournStudJud* 14 (2, '83) 129-134.

The "prince of the host" in Dan 8:11 is related to the "prince of light(s)" and the "angel of truth" in the Dead Sea scrolls (see CD 5:18; 1QS 3:20, 24; 1QM 13:10-11; 17:6). He was neither Michael nor Gabriel; in his heavenly origin, he was like the Son of Man/Elect One in the Similitudes of Enoch.—D.J.H.

336. D. C. CARLSON, "An Alternative Reading of 4 Q p Osea^a II, 3-6," *RevQum* 11 (3, '83) 417-421.

Once the dependence of 4QpHos^a 2:3-6 on Neh 9:26 is recognized, it is possible to reconstruct the text and arrive at the following translation: ". . . his commandments they cast behind their back which he sent to them, and they killed his servants the prophets, and they listened to those who misled them, and honored them, and in their blindness feared them as gods." The text equates the prophets killed by the blasphemous Jerusalem authorities with the Qumran sect.—D.J.H.

337. J. D. M. DERRETT, "'Beḥuqey hagoyim': Damascus Document IX, 1 Again," *RevQum* 11 (3, '83) 409-415.

In the light of Lev 18:3 and 20:23, the phrase *běḥuqqê haggôyîm* in *Damascus Document* 9:1 refers to laws of Gentiles that Israelites must not follow but that are validly applied to the *gēr tôšāb*. The passage in which the phrase appears should be rendered as follows: "Every man who shall afflict with *ḥērem* (i.e. Joshuanic ban) any human being (i.e. Jew) shall be put to death according to the Laws of the (Seven) Nations."—D.J.H.

338. J. DUHAIME, "La Règle de la Guerre de Qumrân et l'apocalyptique," *SciEsp* 36 (1, '84) 67-88.

After summarizing the content of the Qumran *War Scroll* and reviewing scholarly opinions about its composition, the article surveys the reasons why some scholars consider it to be apocalyptic (content, sources, literary procedures, original situation and function) and why others refuse to call it an apocalypse (because there is no revelation of divine mysteries). The third part shows how the Qumran writings appropriated some of the apocalypses' central ideas (the mode and content of revelation, communion with the heavenly world, waiting for salvation) in light of the group's priestly tradition.—D.J.H.

339. G. GARBINI, "1QIsa^b et le texte d'Esaïe," *Henoch* 6 (1, '84) 17-21.

The hypothesis that 1QIsa^b constituted a proto-Masoretic text of Isaiah is falsified by the relatively large number of textual variants in the scroll, and especially by the fact that several of its columns (1, 2, 3, 5, 7, 12) must have contained a considerably shorter version than the Masoretic text.—D.J.H.

340. F. GARCÍA MARTÍNEZ, "Bibliographie," *RevQum* 11 (3, '83) 461-478.

The first part in this installment of the ongoing bibliography of Qumran research [see §§ 27-1191; 28-346] provides publication data for Qumran works, related works, collective works, re-editions or translations, and thesis manuscripts. The second part is devoted to

articles and book reviews published in periodicals. Altogether 160 items are included.—D.J.H.

341. J. HOEGENHAVEN, "The First Isaiah Scroll from Qumran (1QIs^a) and the Massoretic Text. Some Reflections with Special Regard to Isaiah 1–12," *JournStudOT* 28 ('84) 17-35.

After recapitulating the most important linguistic and orthographic differences between 1QIs^a and the Masoretic text of Isaiah (especially chaps. 1–12), the article examines some representative textual variations between them and seeks to determine their relationship in the perspective of textual history and interpretation. If F. M. Cross's terminology is accepted, 1QIs^a and the Masoretic text must be said to represent two branches of the Palestinian family, the branch reflected in the Masoretic text being generally more reliable with regard to preserving a more original text-form.—D.J.H.

342. G. W. NEBE, "'dšk 'Mass, Abmessung' in 11 Q Tempelrolle XLI, 16," *RevQum* 11 (3, '83) 391-399.

The term 'dškym in 11QTemple 41:16 is the earliest known witness to the Persian loanword 'nd'zh ("measure, measurement") in Hebrew. The phrase in which it appears (*b'dškym*) means "in proportion, symmetrical."—D.J.H.

343. B. PIXNER, "Unravelling the Copper Scroll Code: A Study on the Topography of 3 Q 15," *RevQum* 11 (3, '83) 323-365.

The article first describes the discovery of the Qumran *Copper Scroll* (3Q15) and reviews the controversy over whether it is a historical document or a folkloristic fantasy. Then a new English translation of the text is given, with topographical notes below. Four maps conclude the presentation. A thorough evaluation of the archaeological and topographical data in 3Q15 proves that *Copper Scroll* is Qumran-related and was deposited in Cave 3 before A.D. 68. It was probably a personal *aide-mémoire* copied by a community member charged with finding safe hiding places for the sect's wealth, and possibly for other valuables entrusted to the sect just before or during the initial stages of the Jewish War. The scroll indicates that there were Essene concentrations in Jerusalem, Jericho, and the Yarmuk region.—D.J.H.

344. É. PUECH, "La racine šyṭ - š'ṭ en araméen et en hébreu. A propos de Sfiré I A 24, 1 Q H^a III, 30 et 36 (= XI, 31 et 37) et Ézéchiél," *RevQum* 11 (3, '83) 367-378.

The meaning "cook excessively, burn, roast, grill" for the Aramaic verb š(y)ṭ in the Sefire inscription I A 24 should also be assigned to the Hebrew root šwṭ, used in the context of eschatological fire in 1QH 3:30, 36 (= 11:31, 37). The metaphorical sense of this root, known from Arabic ("excite, desire ardently"), illuminates the cases of š'ṭ (read š'ṭ) in Ezekiel (16:57; 25:6, 15; 28:24, 26; 36:5).—D.J.H.

345. L. H. SCHIFFMAN, "Legislation Concerning Relations with Non-Jews in the *Zadokite Fragments* and in Tannaitic Literature," *RevQum* 11 (3, '83) 379-389.

Damascus Document 12:6-11 prohibits Jews from killing Gentiles, plundering them, selling kosher animals to them, selling untithed produce to them, and selling "Canaanite" servants (i.e. converts to Judaism) to them. Practically every prescription in the text is closely paralleled by or virtually identical with the tannaitic halakah. In the rush to differentiate the Judaisms of the Second Temple period, the common elements must not be ignored.—D.J.H.

346. M. SMITH, "The Case of the Gilded Staircase," *BibArchRev* 10 (5, '84) 50-55.

The function of the free-standing gilded staircase described in column 30 of 11QTemple was to give access to the roof of the temple. Artifactual and literary evidence suggests that the temple rooftop ritual involved sun worship, which the Essenes probably justified as invoking a supernatural power rather than a god.—D.J.H.

347. Y. THORION, "Die Sprache der Tempelrolle und die Chronikbücher," *RevQum* 11 (3, '83) 423-426.

In nine instances in 11QTemple and one in 4Q158, the protasis of a conditional sentence is introduced by 'm where the biblical parallel has ky. The tendency to "correct" the Penta-teuchal ky with 'm suggests a linguistic connection between *Temple Scroll* and the OT books of Chronicles.—D.J.H.

348. Y. THORION, "Tempelrolle LIX, 8-11 und Babli, Sanhedrin 98a," *RevQum* 11 (3, '83) 427-428.

According to 11QTemple 59:8-11, the people of Israel must reach the nadir of sin and guilt before they repent and God saves them. This idea is paralleled by Rabbi Yohanan's statement in *b. Sanh.* 98a that the Son of David will come only when a generation is either totally righteous or totally guilty.—D.J.H.

349. T. THORION-VARDI, "A Note on 1 Q Hodayot IX, 5," *RevQum* 11 (3, '83) 429-430.

The mysterious word *k š/ś* in 1QH 9:5 reflects the erroneous substitution of ayin for aleph. It should have read *k š* ("like fire").—D.J.H.

350. D. N. WIGTIL, "The Sequence of the Translations of Apocryphal Psalm 151," *RevQum* 11 (3, '83) 401-407.

The close relationship of the Syriac and Greek versions of Psalm 151 on several levels (correspondence of verb forms, the superscription, lexical selection, treatment of Greek compound words) assures the dependence of the Syriac version on a Greek *Vorlage* approximately the same as the Greek text now available. Hence the Syriac version is of no help in determining the shape of the lost Hebrew revision of the psalm, nor in solving the interpretation of 11QPs^a 151A.—D.J.H.

351. F.-E. WILMS, "Blutige Opfer oder Opfer der Lippen. Eine Alternative der Theologie von Qumran," *ArchivLiturgWiss* 25 (2, '83) 121-137.

After discussing worship with and without sacrifices in Judaism, the article traces the development of worship without sacrifices at Qumran with reference to the community's history and the theological arguments for a liturgy of the word. The third part examines how the Qumran scrolls evaluated the Jerusalem Temple, its priests, sacrifices, and calendar. The fourth part treats the self-understanding of the Qumran Essenes and their worship: the priests and their functions; the community as temple; the correct calendar for pure and valid worship; festivals, fixed days, and times for prayer; the liturgical use of Scripture; sacrifice as correct behavior and praise; and the order of times for prayer and worship. The final section reflects on what can be learned from the Qumran community about worship.—D.J.H.

352. Y. YADIN, "The Temple Scroll. The Longest and Most Recently Discovered Dead Sea Scroll," *BibArchRev* 10 (5, '84) 32-49.

After describing the acquisition and unrolling of 11QTemple, the article argues that the work was composed ca. 150-125 B.C. by the Teacher of Righteousness as the basic law of the Essenes, and was accepted by them as canonical on a par with the other books of the Bible. Then it summarizes the contents of *Temple Scroll* and discusses the work's possible contributions to a better understanding of the NT and early Christianity. Color photographs of the scroll and a plan of the Essene temple are included.—D.J.H.

Dead Sea Scrolls, § 29-356.

Jewish Backgrounds

353. B. H. AMARU, "The Killing of the Prophets: Unraveling a Midrash," *HebUnCollAnn* 54 ('83) 153-180.

The legends of the prophet-martyrs Hur, Shemaiah, Ahijah, Zechariah, and Isaiah in *Midrash Haggadah* on Num 30:15 can be traced back to the midrashim of the 2nd century A.D. The story of Jeremiah's martyrdom is also rooted in early Jewish tradition. The Jewish prophetic legends not only dealt with textual problems, but also sought to comfort a martyred people and to set the tragedies of the 1st century A.D. within the context of rabbinic theodicy.—D.J.H.

354. J. BARTON, "The Law and the Prophets'. Who are the Prophets?" *Oudtestamentische Studiën* [Leiden] 23 ('84) 1-18.

(1) For Josephus and his contemporaries, the terms "prophecy" and "prophetic book" referred to inspired and authoritative writings that were not part of the Torah. (2) The theory that prophetic inspiration ceased with Malachi was an early postexilic idea and an important factor in developing the concept of canonicity. (3) The prophetic books could be read as expressions of God's eternal character, as commentary on the Torah, as historiography, or as predictions. (4) Apocalyptic writers read the Prophets as predicting events far off from the original prophet but contemporary with their apocalyptically-minded readers.—D.J.H.

355. A. I. BAUMGARTEN, "Miracles and Halakah in Rabbinic Judaism," *JewQuartRev* 73 (3, '83) 238-253.

At least some of the rabbis used miracles and other supernatural evidence to support their legal arguments regarding agricultural laws (see *y. Dem.* 22a; *y. Dem.* 22c and *y. Šeb.* 39a; *Ruth Rab.* 104-111; *y. Pe'a* 20b). Not everyone agreed with Rabbi Joshua's view that legal decisions are in the hands of human authorities only (see *b. B. Meš.* 59b).—D.J.H.

356. J. M. BAUMGARTEN, "On the Non-Literal Use of *ma'āšēr/dekatē*," *JournBibLit* 103 (2, '84) 245-251.

The use of the Hebrew word *ma'āšēr* and its Greek equivalent *dekatē* not only in the literal sense of a 10-percent impost, but also as a general term for any tax payable to the Temple or the clergy, was characteristic of late Second Temple-period sources. An illustration of this phenomenon occurs in 11QTemple 60:4-10.—D.J.H.

357. P.-M. BOGAERT, "Une version longue inédite de la *Visio beati Esdrae* dans le légendier de Teano (Barb. lat. 2318)," *RevBén* 94 (1-2, '84) 50-70.

MS Barberini lat. 2318 (Vatican Library) contains the most ancient form of *Visio beati Esdrae* in Latin. The general perspective of the text is Christian, though it does include elements from Jewish tradition. The article relates this manuscript to other manuscripts of *Visio beati Esdrae*, provides an edition of the Latin text (with notes below), and concludes with a list of characteristic Latin words in the text.—D.J.H.

358. R. BOON, "La notion de communauté et de culte dans le judaïsme. Quelques aspects," *Questions Liturgiques* [Leuven] 65 (2, '84) 121-128.

Four aspects of the relation between community and worship according to biblical, rabbinic, and liturgical sources are explored under the following headings: community of forbearance and justice, in communion with the patriarchs, with all the saints, and the personal character of the community.—D.J.H.

359. F. W. BURNETT, "Philo on Immortality: A Thematic Study of Philo's Concept of *palingenesia*," *CathBibQuart* 46 (3, '84) 447-470.

In order to understand Philo's use of the term *palingenesia*, the article examines how the word functions in *De cherubim* 113-115, and compares its use there with other Philonic texts in which it appears. According to Philo, *palingenesia* is the rebirth of the soul into incorporeal existence. This rebirth occurs in a metaphysical or truly essential way only after physical death, when the soul continues to exist as a distinct entity in the presence of God. Incorporeal existence is only for virtuous souls; souls that did not allow God to free them are doomed to perish. Philo's understanding of the immortality of the soul does not fit precisely into any known Jewish or Hellenistic conception.—D.J.H.

- 360r. J. H. CHARLESWORTH (ED.), *The Old Testament Pseudepigrapha. Volume 1* [NTA 28, p. 328].

H. MACCOBY, "Christianity's Break with Judaism," *Commentary* [New York] 78 (2, '84) 38-42.—It is clear from the high standard of scholarship in the first volume that the two volumes will be accepted as the standard collection of OT Pseudepigrapha. Despite Charlesworth's intention, however, this edition only serves to highlight the unbridgeable gap between the Christian church and the Jewish synagogue. The Jewish-Christian conflict cannot be smoothed away by reducing it to a family quarrel between groups that are basically akin.—D.J.H.

361. M. CHERNICK, "'yš as Man and Adult in the Halakic Midrashim," *JewQuartRev* 73 (3, '83) 254-280.

The rabbinic interpreters represented in the halakic midrashim recognized three basic interpretations of the Hebrew word 'yš in the legal passages of the Pentateuch: man, adult male, and adult person. The choice of interpreting 'yš in one of these three ways was motivated in most cases by a set pattern or rule of interpretation, not an arbitrary decision or whim. Only four (or perhaps five) exceptions occur in the entire corpus of halakic midrashim.—D.J.H.

362. D. COHN-SHERBOK, "The Mandaeans and Heterodox Judaism," *HebUnCollAnn* 54 ('83) 147-151.

Rabbinic condemnatory references to the heretical belief that Adam as a divine heavenly being was God's helper in creation (see *t. Sanh.* 8:7; *Gen. Rab.* 8:10) may have been directed at the Mandaean idea of the primal Adam as a divine partner in creation. Such an identification suggests a genetic relationship between Judaism and Mandaism.—D.J.H.

363. G. COUTURIER, "La vision du conseil divin: étude d'une forme commune au prophétisme et à l'apocalyptique," *SciEsp* 36 (1, '84) 5-43.

The vision of the divine council was the chief source of inspiration for both prophecy and apocalypticism. After surveying scholarship regarding the origin of apocalypticism, the article discusses the divine council in ancient Near Eastern literature, in the OT prophetic tradition, and in the Jewish apocalyptic tradition, respectively. Then it considers what the divine council issued—a "decree" (*sôd*) according to the prophetic tradition, or a "mystery" (*rāz*) according to the apocalyptic tradition. Apocalypticism should be understood as a development of prophecy, especially because of its emphasis on knowing the revelation of the divine mysteries.—D.J.H.

364. M. ESKHULT, "Hebrew and Aramaic 'ālôqîm," *Orientalia Suecana* [Uppsala] 30 ('81) 137-139.

The divine epithet 'ālôqîm in *Targum ps.-Jonathan* is a combination of 'ēl ("God") and *qayyām* ("lasting, living, eternal").—D.J.H.

365. S. D. FRAADE, "Sifre Deuteronomy 26 (ad Deut. 3:23): How Conscious the Composition?" *HebUnCollAnn* 54 ('83) 245-301.

After an introduction to the nature and composition of rabbinic writings and of *Sifre* in particular, the article provides the Hebrew text and an English translation of *Sifre* 26 (on Deut 3:23), gives a literary analysis of each section in it, and draws conclusions about the traditions combined in the text and the redactional work that extended beyond mere collecting. The two excursuses discuss the dating of *Sifre* as a collection and the meaning of the term 'appôkî.—D.J.H.

366. L. FRIZZELL, "Elijah the Peacemaker. Jewish and Early Christian Interpretations of Malachi 3:23-24," *SIDIC* [Rome] 17 (2, '84) 19-25.

After situating Mal 3:23-24 (English text, 4:5-6) in the context of the OT book of Malachi, the article discusses the NT application of the text to John the Baptist, Elijah traditions among the Pharisees and their successors, Christian interpretation of Elijah's eschatological role, and Elijah as a man of peace.—D.J.H.

367. F. HAHN, "Neuere Literatur zur Geschichte und Religion des Judentums," *VerkForsch* 29 (1, '84) 85-96.

This bulletin of recent books on the history and religion of Judaism discusses surveys of Jewish history, works focusing on early Judaism and rabbinic texts, and studies with a methodological emphasis.—D.J.H.

368. A. A. HALLEVY, "Mḥšbt yśr'el wḥšbt ywn (Jewish Thought and Greek Thought)," *Jerusalem Studies in Jewish Thought* [Jerusalem] 2 (4, '82-'83) 497-514.

Greek and talmudic sources share many motifs on the subject of reproving someone for

wrongdoing. This broad agreement is best explained as a result of borrowing on the rabbis' part. One should not speak of the ethic of talmudic Judaism, since this ethic was in fact the morality of the Hellenistic age.—D.J.H.

369. J. HENNIG, "Liturgie und das Judentum," *ArchivLiturgWiss* 26 (1, '84) 100-105.

A bulletin of eight recently published books, all in German, on Jewish liturgy and related topics.—D.J.H.

370. R. A. HORSLEY, "Popular Messianic Movements around the Time of Jesus," *CathBibQuart* 46 (3, '84) 471-495.

Whereas the Pharisees and the Qumran community looked to idealized "anointed" figures with either scribal features or primarily ceremonial functions, the Palestinian Jewish peasantry around Jesus' time produced several concrete movements led by figures recognized as kings, movements with leaders who actually ruled certain areas of the country for a time. After sketching the Israelite-Jewish tradition of popular "anointed" kingship, the article analyzes the sociohistorical context of the popular messianic movements in the late Second Temple period, and then discusses the popular messianic movements following the death of Herod the Great, the messianic movements during the Jewish revolt of A.D. 66-70, and the Bar Kokhba revolt. Informed by the popular memory of messianic movements among their distant ancestors led by David or other anointed figures, groups of Jewish peasants asserted their independence of outside control and sought to reestablish just social relations under the leadership of a new king whom they (and God) had acclaimed.—D.J.H.

371. A. KAZHDAN, "Looking Back to Antiquity: Three Notes. I. Nicetas Choniates and Flavius Josephus," *GkRomByzStud* 24 (4, '83) 375-376.

Choniates' description in *Chronikē diēgēsis* of the Bulgarian attack on Didymotichus in Thrace in A.D. 1206 uses many words and phrases from Josephus' account of the Roman siege of Jotapata in *War* 3.—D.J.H.

372. P. LENHARDT, "Les bénédictions de la liturgie synagogale et leur intérêt pour une meilleure compréhension de l'eucharistie chrétienne," *Tantur Yearbook* [Jerusalem] ('82-'83) 55-83.

This discussion of the benedictions in the Jewish synagogue liturgy considers the importance of benedictions in Jewish prayer, the Jewish benediction as prayer, the meaning of the words "blessed" (*bārûk*) and "benediction" (*bērākā*), and the divine institution of the benedictions and their obligatory character.—D.J.H.

373. J. N. LIGHTSTONE, "Torah is *nomos*—except when it is not: Prolegomena to the study of the Law in late antique Judaism," *StudRel/SciRel* 13 (1, '84) 29-37.

This investigation of the Torah as mediation of the sacred in ancient and late antique Judaism appears under four headings: from paratribal to national cult in ancient Israel, the cult of Yahweh in the Greco-Roman Diaspora, the Torah as a relic in the Greco-Roman synagogue, and the life of the Torah in the late antique Diaspora. Torah as *nomos* appears most fruitfully understood within the social context of knowledge of late antique Diaspora Judaism.—D.J.H.

374. R. G. MARKS, "Dangerous Hero: Rabbinic Attitudes Toward Legendary Warriors," *HebUnCollAnn* 54 ('83) 181-194.

The Talmuds and early amoraic midrashim contain fifteen passages about the *gibbôrîm* Judah, Samson, Abner, Bar Daroma, and Bar Kokhba. They display a variety of attitudes toward these warriors, ranging from admiration to anxiety. This ambivalence can be understood in terms of the phenomenology of sacred power, individual ethics, and national policy. The rabbis either glorified the *gibbôrîm* while warning against reliance on them, or redefined *gēbûrâ* in relation to academic and moral victories.—D.J.H.

375. N. MENDECKI, "Die zehnte Bitte des Achtzehngebets. Eine vergleichende Studie mit dem Alten Testament," *CollTheol* 53 (Supplement, '83) 161-166.

The phrases of the tenth prayer in the Eighteen Benedictions ("blow on the horn," "raise the banner," "gather the dispersed," "the dispersed of Israel," "freedom" [redemption]) are deeply rooted in the language and ideas of the OT.—D.J.H.

376. C. MILIKOWSKY, "'lyhw whmšyh (Elijah and the Messiah)," *Jerusalem Studies in Jewish Thought* [Jerusalem] 2 (4, '82-'83) 491-496.

According to *Seder 'Olam*, Elijah will reappear twice: first at the time of the messiah, and then again at the time of the war with Gog. The presence of belief in Elijah as the forerunner of the messiah (see Mk 9:11) in this relatively early source makes it difficult to maintain that the idea was originally Christian rather than Jewish.—D.J.H.

377. R. MURRAY, "The Origin of Aramaic 'îr, Angel," *Orientalia* 53 (2, '84) 303-317.

As M. J. Dahood and R. M. Serra have suggested, the Aramaic word 'îr in Daniel, *Genesis Apocryphon*, *1 Enoch*, and other texts may reflect the Ugaritic root *gyr* ("protect"). Several OT passages indicate that there was a Hebrew noun (or participle) related to the root 'yr, denoting a guardian divinity honored in Israel under Canaanite influence. In some OT texts (e.g. Isa 33:23; 63:9; Ps 82:7), there seems to have been a conscious effort to suppress mention of these guardian gods.—D.J.H.

378. J. NEUSNER, "From Text to Context: Building Bridges in the Study of Humanity," *BibTheolBull* 14 (3, '84) 84-89.

The first step in building bridges between our culture and another culture is to translate its texts into our language. Then we must attend to the context, which encompasses material culture (politics, society, economics, class) and intellectual issues. Once the texts have been translated and understood in their setting, the move to generalization demands no long steps, and shared discourse becomes possible. [The same issue (pp. 122-125) contains a bibliography of Neusner's major scholarly works.]—D.J.H.

379. J. NEUSNER, "Judaism and the Scripture. The Case of Leviticus Rabbah," *BibTheol Bull* 14 (3, '84) 90-98.

Leviticus Rabbah was the first major rabbinic composition to make topical and discursive statements rather than merely presenting exegesis of Scripture or the Mishnah. Its framers assumed that Scripture's myth happens every day, and that every day produces reenactment of Scripture's myth; they sought to discover the rules governing Israel's life. They read Leviticus as if it came from prophecy rather than priesthood, and addressed salvation rather

than sanctification. Scripture was paramount on the surface, but subordinate in the deep structure of the logic of *Leviticus Rabbah*. — D.J.H.

380. J. NEUSNER, "Methodology in Talmudic History," *BibTheolBull* 14 (3, '84) 99-109.

The bulk of the work of talmudic historians in the 19th and 20th centuries must be regarded as pseudocritical—critical in rhetoric, but wholly traditionalist and even fundamentalist in presuppositions and execution. Each component in the talmudic corpus requires attention as a whole and on its own terms. These documents can tell us much about collective biography and social relationships, and thus stand at the center of historical learning today. — D.J.H.

381. J. NEUSNER, "One Theme, Two Settings. The Messiah in the Literature of the Synagogue and in the Rabbis' Canon of Late Antiquity," *BibTheolBull* 14 (3, '84) 110-121.

The liturgy of the synagogue constitutes a protracted plea for the coming of the messiah. The Targums display a basic tendency toward reticence on messianic themes. The framers of the Mishnah did not use the messiah myth in constructing a teleology for their system. The messiah myth reached full exposure in the two Talmuds. There is no such thing as "the messianic idea" in the synagogue writings and the rabbinic canon. — D.J.H.

382. J. NEUSNER, "Temi messianici nel periodo di formazione del Giudaismo," *Henoch* 6 (1, '84) 31-54; "Messianic Themes in Formative Judaism," *JournAmAcadRel* 52 (2, '84) 357-374.

There was no such thing in the rabbinic canon as "the messianic idea." The authors of the Mishnah assigned an insubstantial place to the messiah because their worldview had little room for historical and eschatological events. The framers of the Talmuds introduced a rabbi-messiah who would save an Israel sanctified through the Torah; their operative category was the sanctification of what Israel is, not salvation through what Israel does. [The English original first appeared in Neusner's *Formative Judaism: Third Series* (1983) 173-192.] — D.J.H.

- 383r. J. NEUSNER (TRANS.), *The Talmud of the Land of Israel*, vols. 33-34 [NTA 27, p. 115].

S. LIEBERMAN, "A Tragedy or a Comedy?" *JournAmOrSoc* 104 (2, '84) 315-319. — After a superficial perusal of this English translation of the Palestinian Talmud, the reader is stunned by Neusner's ignorance of rabbinic Hebrew, Aramaic grammar, and the subject matter with which he deals. The right place for his translation is the wastebasket. Its shortcomings are illustrated with reference to the first chapter of tractate 'Aboda Zara. — D.J.H.

384. D. K. O'ROURKE, "The Synagogue," *BibToday* 22 (4, '84) 227-232.

This condensation of several chapters in the author's *Holy Land as Jesus Knew It* (1983) treats Greco-Roman culture and the synagogue, the development of the synagogue in the Diaspora (especially Egypt), Julius Caesar and the synagogue, services held in the synagogue, and the synagogue as the seedbed of Christianity. — D.J.H.

385. M. PHILONENKO, "Les *Paralipomènes de Jérémie* et la traduction de Symmaque," *RevHistPhilRel* 64 (2, '84) 143-145.

At several points, the Greek text of *Paralipomena Jeremiae* presupposes the knowledge

and use of Symmachus' Greek translation of the OT. This fact indicates that the present form of the work is later than the end of the 2nd century A.D. — D.J.H.

386. D. RUNNALLS, "Moses' Ethiopian Campaign," *JournStudJud* 14 (2, '83) 135-156.

Josephus' account of Moses' Ethiopian campaign (*Ant.* 2:238-257) recast the biblical Moses in the following ways: (1) Moses fled from Egypt because he was an unjustly treated righteous man, not because he was a murderer. (2) Moses was a brilliant military leader—the kind of Jewish hero needed to convince Greek readers of his legitimate roles as leader and lawgiver for the Jewish nation. (3) The ibis was useful but not the divine animal that the Egyptians considered it to be. Josephus' version was a polemic written against Artapanus' Hellenistic version, but achieved by a subtle literary shift so as not to attack directly an accepted Alexandrian-Jewish tradition.— D.J.H.

387. P. SCHÄFER, "Tradition and Redaction in Hekhalot Literature," *JournStudJud* 14 (2, '83) 172-181.

Examination of the redactional shape of various "works" in Hekhalot literature leads to the following methodological conclusions: (1) Hekhalot literature is extremely fluid; it reached different literary expressions in different manuscripts at different times and places. (2) The final literary product of a specific work is in most cases a fiction. (3) It is a false presupposition to reconstruct individual "works" and to delineate one in comparison and contrast with another. (4) It is equally mistaken to try to establish the age of these works as final literary products. (5) In the tension between tradition and redaction, decisive weight must be placed on the tradition. (6) Individual traditions have been combined into different and variable literary units. (7) The transmission of smaller and larger units has to be described according to their different relationships and functions. (8) Divergent settings of a tradition have to be respected as autonomous stages of development. (9) Any edition of texts has to consider the fact that the "one" text is an illusion. (10) This approach is also valid for much rabbinic literature.— D.J.H.

388. D. R. SCHWARTZ, "Josephus and Nicolaus on the Pharisees," *JournStudJud* 14 (2, '83) 157-171.

The negative passages about the Pharisees in Josephus' writings (*Ant.* 13:171-173, 288, 401-402; 17:41-42) can be attributed to Nicolaus of Damascus; they probably reflect Herod the Great's experiences with the Pharisees' political involvement. Josephus was less cautious in his later works than he was in *War* about using sources that indicated Pharisaic involvement in politics and even rebellion.— D.J.H.

389. A. F. SEGAL, "Torah and *nomos* in recent scholarly discussion," *StudRel/SciRel* 13 (1, '84) 19-27.

The argument that Hellenistic Jews produced a primary misunderstanding of Judaism by translating *tôrâ* as *nomos* smacks of ideology rather than scholarship. Philo and other Hellenistic Jews understood that *nomos* expressed the divine origin and transcendental character of the Torah. Paul revalued the Torah with full knowledge of what *tôrâ* and *nomos* meant for Jews.— D.J.H.

390. J. R. SHARP, "Philo's Method of Allegorical Interpretation," *EastAsiaJournTheol* 2 (1, '84) 94-102.

This investigation of Philo's theory and method of scriptural interpretation discusses his

life, his predecessors in the use of the allegorical method, the personal and apologetic concerns in his allegorical interpretations, and his influence on Jewish and early Christian writers. — D.J.H.

391. G. STEMBERGER, "Die Bedeutung des 'Landes Israel' in der rabbinischen Tradition," *Kairos* 25 (3-4, '83) 176-199.

The significance of the land of Israel was evaluated differently in the Babylonian and Palestinian rabbinic traditions. The former acknowledged the role of the land in the biblical past and eschatological future. But for the present time, Babylon was equivalent to Israel as a Jewish homeland, and Babylonian Jews were encouraged to remain there. On the other hand, Palestinian tradition, following the Gentile incursions after A.D. 70 and 135, was concerned primarily with maintaining the Jewishness of the land of Israel. To this end, stress was laid on the superior holiness of the land, Jewish retention or redemption of land parcels, prohibition of emigration, and living (or at least being buried) in Israel as a guarantee of participation in the eschatological resurrection. — J.H.E.

392. W. J. VAN BEKKUM, "The origins of the infinitive in rabbinical Hebrew," *Journ SemStud* 28 (2, '83) 247-272.

Developments in the morphology and morphosyntax of the infinitive from the period of classical Hebrew to the rabbinic Hebrew of the tannaitic period are investigated under four headings: the infinitive in classical Hebrew, relations between the infinitive construct and the infinitive absolute in classical Hebrew, the infinitive and the action noun in classical Hebrew and early rabbinic Hebrew, and the status of the infinitive in early rabbinic Hebrew. — D.J.H.

393. J. C. VANDERKAM, "Studies in the Apocalypse of Weeks (*1 Enoch* 93:1-10; 91:11-17)," *CathBibQuart* 46 (3, '84) 511-523.

The organizational features of the Apocalypse of Weeks (*1 Enoch* 93:1-10; 91:11-17), which are now known to have been present in the Aramaic original and have survived in the Ethiopic version, lend support to the earlier dating of the work. These features join forces with other kinds of evidence (e.g. identifications of events and characters in the text) to confirm that the Apocalypse of Weeks was pre-Maccabean, and thus the earliest Jewish apocalypse in which one meets *vaticinia ex eventu*. — D.J.H.

394. B. Z. WACHOLDER, "The Calendar of Sabbath Years During the Second Temple Era: A Response," *HebUnCollAnn* 54 ('83) 123-133.

Contrary to the assertion of D. Blosser [see § 27-381], Josephus knew the difference between the year of *šēmīṭṭâ* and the postsabbatical year. Furthermore, it is incorrect to assume, as Blosser did, that famines routinely occurred during sabbatical cycles. After all, disasters are unpredictable events, whereas the observance of *šēmīṭṭâ* was routine and therefore planned. Contemporary documents from Murabba'at show that Josephus' references to the seventh year were correct. — D.J.H.

395. G. A. WEWERS, "Wissen in rabbinischen Traditionen," *ZeitRelGeist* 36 (2, '84) 141-155.

The theme of "knowing" in rabbinic traditions is examined with regard to three areas: terminology (*yד'* and derivatives, the object of knowing — Torah and encyclopedic concerns);

the functions of knowing (the knowing subject, the function of knowing); and the processes of knowing (learning and teaching, the whole of knowledge).—D.J.H.

Greco-Roman Backgrounds

396. F. F. BRUCE, "Tacitus on Jewish History," *JournSemStud* 29 (1, '84) 33-44.

In his *Histories* 5.2-10, Tacitus gave an epitome of Jewish history from its beginnings to the revolt against Rome in A.D. 66. He treated the origin of the Jewish people, their religious and social customs, the topography of Judea, and more recent history. The epitome reflects both Tacitus' own prejudice against Jews and his use of anti-Jewish sources.—D.J.H.

397. M. B. FLORY, "Where Women Precede Men: Factors Influencing the Order of Names in Roman Epitaphs," *Classical Journal* [Tallahassee, FL] 79 (3, '84) 216-224.

When a husband and wife jointly commemorated the death of a child in a Roman epitaph, the husband's name normally came first in the shared dedication. However, in eighty-eight epitaphs, the wife's name preceded the husband's name: Eight of these epitaphs were set up by slave couples, forty by citizen couples, and forty by citizen wives with slave husbands. The third category illuminates the legal and social status of persons involved in the institution of slavery. Some of the other cases may reflect second marriages.—D.J.H.

398. A. MOMIGLIANO, "The Theological Efforts of the Roman Upper Classes in the First Century B.C.," *Classical Philology* [Chicago] 79 (3, '84) 199-211.

During the revolutionary period between 60 and 40 B.C., some Roman intellectuals began to think in earnest about religion. The three best-known of them—Nigidius Figulus, Terentius Varro, and Tullius Cicero—were senators and followers of Pompey in his rivalry with Caesar, but Varro and Cicero wrote their most important works on religion after their reconciliation with Caesar and in the context of his concern with reorganizing religion. Although Nigidius' work is entirely lost, he is known to have developed divinatory gifts. Against the background of the tripartition of theology into poetic, philosophical, and political categories, Varro and Cicero focused on the choice between the rational approach and the political approach to religion. In his *Antiquitates divinae*, Varro maintained that the preservation of the state religion was paramount, for the Romans owed their empire to their piety. A reading of Cicero's *De republica* and *De legibus*, on the one hand, and his *De natura deorum* and *De divinatione*, on the other, reveals a change in his religious attitude from ambition to reform the state on a religious basis to open skepticism. One explanation is that, though Cicero reconciled himself to Caesar's regime as long as it lasted, he was never with Caesar at heart. The more Caesar was involved in religion, the more Cicero tried to escape it. At the time of Augustus, poetry replaced philosophy in the discussion about religion.—E.G.B.

399. R. L. B. MORRIS, "The Lexington Papyri: An Inventory Report," *LexTheolQuart* 19 (3, '84) 115-117.

The papyri collection to be kept at Lexington Theological Seminary in Kentucky, after thorough study and publication, consists of forty-six individual pieces plus a four-page fragment from a codex. Most of the items are from the 3rd century A.D. These papyri have paleographical, prosopographical, and historical value.—D.J.H.

400. A. L. MOTTO, "The Idea of Progress in Senecan Thought," *Classical Journal* [Tallahassee, FL] 79 (3, '84) 225-240.

Seneca is a potent exemplar of the classical world's advocacy of progress, but he has been too seldom examined for the teachings and tenets that make progress so fundamental to his systematic thinking. Pertinent texts show that Seneca upheld the doctrine of human progress, advocated eclecticism in the pursuit of knowledge, believed that future ages should not only disseminate great ideas from the past but also enlarge upon them, and insisted that knowledge be shared. Nevertheless, some critics accuse him of inconsistency in his views on progress because of his adherence to cyclic theories of universal demolition and his mention of the myth of the golden age. However, Seneca imposed a progressive interpretation on the traditional Stoic theory of cycles, and he envisioned all human beings as *proficientes* traveling along the path of moral progress. — E.G.B.

401. F. ROCHBERG-HALTON, "New Evidence for the History of Astrology," *JournNear EastStud* 43 (2, '84) 115-140.

The Babylonian text in British Museum 36746 exhibits, for the first time in cuneiform literature, forerunners to a number of astrological theories known before only from Hellenistic Greek sources. Thus it serves as a connecting link between the omens of *Enuma Anu Enlil* and later Greek astrology. Three elements in BM 36746 are closely paralleled in Greek astrological theory: (1) the trine relationship between the position or sign of the eclipsed moon in the zodiac and the position of a (malefic) planet, either Saturn or Mars; (2) the presence or absence of a (benefic) planet, either Jupiter or Venus, in the moon's sign; (3) the system by which either of the four triplicities is associated with one of the four winds and in this way indicates the country affected by the ill portent of the eclipse. The article concludes with photographs of BM 36746, a transcription, a transliteration, a translation, and notes. — D.J.H.

402. V. J. ROSIVACH, "The Romans' View of the Persians," *Classical World* [Pittsburgh, PA] 78 (1, '84) 1-8.

Most of the stories about Persians that the Romans knew can be traced back to a rather limited group of Greek sources. The many references to Persians in Roman literature are an index of the continuing strength of Greek influence in the Roman educational and cultural tradition. The Romans generally used the Persian stories for philosophical and rhetorical purposes. — D.J.H.

The Early Church

403. R. T. BECKWITH, "The Daily and Weekly Worship of the Primitive Church in relation to its Jewish Antecedents," *EvangQuart* 56 (2, '84) 65-80; "The Daily and Weekly Worship of the Primitive Church: Part II," 56 (3, '84) 139-158.

Somewhat revised versions of articles published in *Questions Liturgiques* [see §§ 26-357, 1139]. — D.J.H.

404. J. BETZ, "Die Eucharistie als Gottes Milch in frühchristlicher Sicht," *ZeitKathTheol* 106 (1, '84) 1-26, (2, '84) 167-185.

After history-of-religions observations about milk and honey in the milieu of the early

church, the first installment treats references to milk and honey in the OT and NT, and then examines the direct designations of the Eucharist as milk in early Christian writings (Clement of Alexandria, *Odes of Solomon*, other literary and iconographic evidence). The second installment discusses milk and honey as symbols of cultic realities in early Christian baptism-Eucharists: the ideological background, *Letter of Barnabas* 6:8-19, *Odes of Solomon* and other Eastern evidence, Hippolytus' *Apostolic Tradition*, and Western evidence from the following centuries.—D.J.H.

405. W. J. BURGHARDT, "Literature of Christian Antiquity: 1979-1983," *TheolStud* 45 (2, '84) 275-306.

Based on information presented under the rubric *Instrumenta studiorum* at the Ninth International Conference on Patristic Studies, held at Oxford in September 1983, this bulletin [see § 24-1041] reports on thirty-two projects in biblical studies, patristics, and related fields.—D.J.H.

406. E. COTHENET, "Bulletin sur les Apocryphes du Nouveau Testament," *EspVie* 94 (18, '84) 266-271.

This bulletin of research on the NT Apocrypha concentrates on V. Grossi (ed.), *Gli Apocrifi cristiani e cristianizzati* (1983); F. Quéré (ed.), *Évangiles apocryphes* (1983); and F. Bovon (ed.), *Les Actes apocryphes des Apôtres* (1981). After discussing the nature of an apocryphon, it treats the apocryphal Gospels (Jewish-Christian Gospels, infancy Gospels, the passion-resurrection cycle, *Gospel of Thomas*) and the apocryphal Acts.—D.J.H.

407. J. K. COYLE, "The Exercise of Teaching in the Postapostolic Church," *ÉglThéol* 15 (1, '84) 23-43.

1 Timothy attempted to consolidate the link between leadership and teaching found in 1 Clement with the kind of moniscopacy promulgated by Ignatius. Several influences contributed to the episcopal takeover of teaching, though it was by no means complete by the mid-3rd century.—D.J.H.

408. K. C. FELMY, "'Was unterscheidet diese Nacht von allen anderen Nächten?' Die Funktion des Stiftungsberichtes in der urchristlichen Eucharistiefeier nach Didache 9f. und dem Zeugnis Justins," *Jahrbuch für Liturgik und Hymnologie* [Kassel] 27 ('83) 1-15.

The eucharistic prayers in *Didache* 10:1-6 and Justin's *Apology* 1.65-66 give thanks and praise to God for creation and redemption in Christ. The absence of the words of institution from these anaphoras suggests that the former served to explain why Christians celebrate the Eucharist, on the analogy of the Jewish *Passover Haggadah*.—D.J.H.

409. C. GILMOUR, "Religious Vacillation and Indecision: Doublemindedness as the Opposite of Faith. A study of *dipsychos* and its cognates in the *Shepherd of Hermas* and other early Christian literature," *Prudentia* [Auckland] 16 (1, '84) 33-42.

By placing *dipsychos* and its cognates in juxtaposition with faith, *Shepherd of Hermas* as well as other early Christian works took over a long-established idea of religious vacillation and indecision, which had roots in Jewish tradition. They found *dipsychos* an apt expression for lack of faith and indecision with respect to God and morality, especially in the face of apostasy and disturbances in church life.—D.J.H.

410. O. HAGEMEYER, "Polykarps Eucharistia," *Heiliger Dienst* [Salzburg] 38 (1, '84) 21-24.

Polycarp's last prayer according to *Martyrdom of Polycarp* 14:1-3 indicates that he experienced his death as a *eucharistia*—a thankful dying with Christ his Lord. The dying Christ is present in the martyr's death to some extent, as he is in the celebration of the Eucharist.—D.J.H.

411. B. MCNEIL, "The Odes of Solomon and the Scriptures," *Oriens Christianus* [Wiesbaden] 67 ('83) 104-122.

The christological use of the OT in *Odes of Solomon* resembles the pattern found in 2nd-century Christian works. *Odes of Solomon* bears the same relation to the canonical Johannine literature as do other writings from the first half of the 2nd century (*Acts of John*, *Shepherd of Hermas*, *Epistle to Diognetus*, Polycarp's *Epistle to the Philippians*, and Justin's writings), showing influence in terms of theological concepts but not in terms of literary dependence. There is evidence that the odist was acquainted with extracanonical traditions about Jesus.—D.J.H.

412. C. OSIEK, "The Widow as Altar: The Rise and Fall of a Symbol," *SecondCent* 3 (3, '83) 159-169.

Even if they were not usually members of the clergy, widows occupied a special place in the piety and religious symbolism of the early church. One sign of this fact is the seldom-noticed allusion to the widow as the altar (*thysiastērion*) of God in at least seven Christian texts from the 2nd to the 5th century A.D. The original basis for associating widow and altar was the practice of depositing gifts on the altar and their distribution to widows as recipients of charity. The symbol was eventually used as part of a repressive polemic to subordinate widows to both virgins and male clergy.—D.J.H.

413. M. PIERCE, "Themes in the 'Odes of Solomon' and Other Early Christian Writings and Their Baptismal Character," *EphLiturg* 98 (1, '84) 35-59.

Many themes in *Odes of Solomon*—the descent of the dove, being begotten and born of the Spirit, new creation, putting on the new man, anointing, water, and rest—suggest the baptismal character of this late 2nd- or early 3rd-century A.D. Syrian-Christian hymnbook. Nevertheless, the projection of a postbaptismal anointing and rituals of an exorcistic nature back into the early Syrian context of *Odes of Solomon* is consistent with neither the primitive shape of baptism nor the spirit of these hymns.—D.J.H.

414. P.-H. POIRIER, "Une étymologie ancienne du nom de Thomas l'apôtre et sa source," *Parole de l'Orient* [Kaslik, Lebanon] 10 ('81-'82) 285-290.

The etymology of the name Thomas as the "abyss" of Christ (cf. Jn 11:16; 20:24; 21:2) in some manuscripts of *Acts of Thomàs* 31:24 and 39:25 is so well attested in Greek and Latin sources that it cannot be dismissed as a copyist's fantasy. The term "abyss" reflects the Syriac *thwm*'; this etymology must have originated in a Syriac milieu.—D.J.H.

415. C. I K STORY, "The Christology of Ignatius of Antioch," *EvangQuart* 56 (3, '84) 173-182.

Ignatius' Christology can be summarized under two headings taken from the Pastorals:

Christ is God made manifest in the flesh (variant reading of 1 Tim 3:16); and Christ is God our Savior (Tit 3:4; 2:10).—D.J.H.

416. C. TREVETT, "Approaching Matthew from the Second Century: The Under-Used Ignatian Correspondence," *JournStudNT* 20 ('84) 59-67.

Ignatius' knowledge and use of Mt are much less certain than NT scholars have sometimes led us to believe. Further work on this issue could illuminate our understanding of both Mt and the Ignatian corpus.—D.J.H.

Early Church, § 29-107.

Gnosticism

417. P. BELLET, "An Orthodox Source for the Tractate 'On the Origin of the World' (CG II 103.2-28)," *Muséon* 97 (1-2, '84) 5-24.

On the Origin of the World 103:2-24 is a telescoped narrative taken from an orthodox homily about Adam's glory, Satan's fall, and Michael's enthronement. This anecdotal and folkloric material, found already in *Life of Adam*, was shaped by a truly great theological mind ca. A.D. 280-300 as part of the Alexandrian church's opposition to the cult of Saturn, Yaldabaoth, or Kronos in planetary astrology.—D.J.H.

418. C. A. EVANS, "The Meaning of *plērōma* in Nag Hammadi," *Biblica* 65 (2, '84) 259-265.

In the Nag Hammadi writings, *plērōma* describes the heavenly realm where the Father and the aeons reside. It is contrasted with the "deficiency," which is the physical cosmos where the evil powers reside. The Redeemer, as the embodiment of the *plērōma*, is to fill up the deficiency in the sense of restoration and reconciliation. The idea of restoration and reconciliation constitutes a significant parallel to the Pauline use of *plērōma*, although there is no need to postulate gnostic influence on Paul or his opponents.—D.J.H.

419. I. S. GILHUS, "Male and Female Symbolism in the Gnostic *Apocryphon of John*," *Temenos* [Helsinki] 19 ('83) 33-43.

Apocryphon of John draws an intimate connection between the polarization of sexuality and salvation, and the polarization of the sexes. This pattern is consistently expressed at the different levels of the symbolic structure: Femaleness and sexuality are interconnected and condemned, whereas maleness and androgynism are interconnected with knowledge and seen as vehicles of salvation.—D.J.H.

Gnosticism, § 29-104.

NOTES ON JOURNALS

Ceased Publication

Ricerche Bibliche e Religiose (Milan) with vol. 18, no. 1 (1983).

Studia Papyrologica (Rome) with vol. 22, no. 2 (1983).

Studia Philonica (Chicago) with vol. 6 (1979-80). Its coverage will be continued as part of a new subseries on Hellenistic Judaism in the Brown Judaic Studies series, published by Scholars Press.

Recently Inaugurated

Anvil: An Anglican Evangelical Journal for Theology and Mission (St. John's College, Bramcote, Nottingham NG9 3DS, England) vol. 1, no. 1 (1984).

East Africa Journal of Evangelical Theology (Box 49, Machakos, Kenya) vol. 1, no. 1 (1982).

Ephemerides Mexicanae (Universidad Pontificia de México, Victoria 98, 14000 México 22, D.F.) vol. 1, no. 1 (1983).

Evangelical Journal (121 South College Street, Myerstown, PA 17067, USA) vol. 1, no. 1 (1983).

Religious Studies Bulletin (University of Sudbury, Sudbury, Ontario P3E 2C6, Canada) vol. 1, no. 1 (1981).

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

G. L. ARCHER AND G. CHIRICHIGNO, *Old Testament Quotations in the New Testament* (Chicago: Moody, 1983, \$21) xxxii and 167 pp. Bibliography. ISBN: 0-8024-0236-4.

The main part of this volume presents 312 OT texts that are quoted in some way in the NT, according to a four-column format: Masoretic Hebrew text, Septuagint version, Greek NT text(s), and brief textual comments. This presentation is preceded by introductory comments and explanations, an index arranged according to the order of NT books, and a classification of the quotations into six categories on the basis of the degree of resemblance between the OT and NT texts. Archer is professor of OT and Semitic languages at Trinity Evangelical Divinity School in Deerfield, IL; Chirichigno is a doctoral candidate at the College of St. Paul and St. Mary in Cheltenham, UK.

R. M. BROWN, *Unexpected News. Reading the Bible with Third World Eyes* (Philadelphia: Westminster, 1984, paper \$7.95) 166 pp. Bibliography. LCN: 84-2380. ISBN: 0-664-24552-8.

Brown, professor of theology and ethics at Pacific School of Religion in Berkeley, CA, explains how Third World Christians approach specific biblical texts, and confronts their challenges to North American and European Christians. Nine chapters deal with changing: methods (Lk 24:13-35), sides (Exod 1:8-14; 2:23-25; 3:7-10), stories (2 Sam 11:2-17, 26-27; 12:1-7), priorities (Jer 22:13-17), perspectives (Lk 1:46-55), structures (Lk 4:16-30), questions (Lk 10:25-37), location (Lk 9:28-43), and answers (Mt 25:31-46). The final chapter deals with unchanging allegiance (Dan 3:1-18).

R. L. CATE, *How to Interpret the Bible* (Nashville, TN: Broadman, 1983, paper \$6.95) 215 pp. Bibliography. LCN: 81-86638. ISBN: 0-8054-1242-9.

Cate, professor of OT at Golden Gate Baptist Theological Seminary in Mill Valley, CA, divides his guide to biblical interpretation into five parts: approaching the Bible to interpret it (the divine nature of the Bible, the human nature of the Bible, the interpreter's task, tools for interpreting the Bible); preparing to interpret an OT text (ensuring a correct text, determining what the text says); preparing to interpret a NT text (ensuring a correct text, determining what the text says); moving from preparation to interpretation (discovering what the text meant, determining what the text means); and moving from interpretation to presentation (developing a sermon, devotional message, or lesson plan; warnings and advice).

M.-A. CHEVALLIER, *L'exégèse du Nouveau Testament. Initiation à la méthode*, Le monde de la Bible (Geneva: Labor et Fides, 1984, paper) 124 pp. Bibliographies. ISBN: 2-8309-0007-3.

After remarks on the importance and methodology of biblical exegesis, this guide to NT interpretation presents chapters on introduction, context, establishing the text, translation, history—history of religions—geography, literary analysis, semantics, and signification. Bibliographic information and sample studies of particular texts (especially 1 Cor 13:1-13 and Lk 3:21-22) are provided throughout. Five appendixes conclude the volume. Chevallier is professor of NT exegesis on the Protestant theological faculty at Strasbourg.

C. DEN BOER, *Op verkenning in het Nieuwe Testament* (Amsterdam: Ton Bolland, 1983, paper 27.75 gld.; Groningen: De Vuurbaak) 239 pp., 16 photographs, 7 maps. Bibliography. Indexed. ISBN: 90-70057-84-0.

For the individual books of the NT, den Boer presents introductory comments, background information, and a discussion of keyword(s): The kingdom of heaven has come near (Mt); immediately (Mk); honor with God and freedom on earth (Lk); The Word has become flesh

(Jn); You shall be my witnesses (Acts); first for the Jew and also for the Greek (Romans); Jesus Christ and the crucified one (1 Corinthians); Stand then in freedom (Galatians); etc.

K. A. DEURLOO ET AL. (EDS.), *Amsterdamse Cahiers voor exegese en bijbelse theologie*, Cahier 4 (Kampen: Kok, 1983, paper 22.70 gld.) 141 pp. Bibliography. ISBN: 90-242-2732-1.

The three articles in this volume [see NTA 27, p. 321] that directly pertain to the NT are by D. Monshouwer on the book of Isaiah as the principle of Mk, B. P. M. Hemelsoet on the necessity of Christ's suffering according to Lk, and R. Zuurmond on the ethics of the Sermon on the Mount. The other five articles are by F. H. Breukelman, K. A. D. Smelik, A. G. van Daalen, H. Leene, and A. van der Heide. English summaries are given.

Dynamik im Wort. Lehre von der Bibel. Leben aus der Bibel (Stuttgart: Katholisches Bibelwerk, 1983, DM 32) 429 pp., plate. Indexed. ISBN: 3-460-32141-5.

The twenty-three articles in this volume were prepared to celebrate the 50th anniversary of the Katholisches Bibelwerk in Germany. The NT studies are by J. Ernst on the placement of John the Baptist at the beginning of the Gospels, R. Schnackenburg on the mediation of faith in Mt, A. Weiser on community and ministry according to Acts, H. Merklein on the understanding of the Pauline idea of "gospel," F. Mussner on whether the Jews are "enemies of God" (Rom 11:28), J. Eckert on Paul's spiritual interpretation of Scripture according to 2 Cor 3:4-18, A. Vögtle on "No prophecy of Scripture is a matter of one's own interpretation" (2 Pet 1:20b), and O. Knoch on bodily and psychic health as God's saving gift. The other essays concern the OT and the Bible's function in church life.

J. M. EFIRD, *How to Interpret the Bible* (Atlanta: John Knox, 1984, paper \$7.95) ix and 132 pp. Bibliographies. LCN: 83-49051. ISBN: 0-8042-0069-6.

Efird, associate professor of biblical languages and interpretation at Duke Divinity School, and author of *These Things Are Written* (1978) and *The New Testament Writings* (1980), maintains that the heart of biblical study is the attempt at understanding the original meaning of the texts. After explaining different approaches to the biblical writings, he discusses the interpretation of various types of biblical literature: the Torah, historical books, the Prophets, wisdom, apocalyptic writings, the Gospels, and Letters. In the final chapter he suggests ways of applying biblical teachings to modern society and individual lives.

J. ERNST, *Mein Wort brennt wie Feuer. Hilfen für das Lesen des Neuen Testaments* (Paderborn: Bonifatius-Druckerei, 1984, paper DM 17.80) 203 pp. ISBN: 3-87088-376-6.

Ernst, professor of NT exegesis on the theological faculty at Paderborn, deals with some difficulties encountered by Bible readers today. The sixteen chapters in his book treat plurality and unity, the Bible as God's word and the church's book, the Bible as the confessional book of the primitive church, literary genres and forms, redaction and preaching, the developmental history of individual pericopes, literary criticism and the Synoptic problem, the historicity of the Gospels, the unity of history and proclamation in the Gospels, examples of that unity, myth and the NT, Luke and salvation history, history and salvation history as the problem of NT proclamation, new exegetical methods, hermeneutical guidelines, and practical rules for dealing with the Bible.

R. FABRIS (ED.), *Problemi e prospettive di scienze bibliche* (Brescia: Queriniana, 1981, paper 25,000 L) 484 pp. Bibliographies.

The nineteen articles in this volume appear under four headings: problems of biblical introduction (five), new exegetical orientations (six), focal points and developments in biblical theology (five), and bibliographic review (three). The contributions most pertinent to the NT field are by L. Moraldi on intertestamental literature, M. McNamara on rabbinic literature and the Targums [see § 27-394], U. Bianchi on gnostic literature and the NT, R. Fabris on the letters of the Pauline tradition, S. Panimolle on tradition and redaction in Jn 1-12, U. Vanni on the passage from cross to church in 1 Corinthians, G. Segalla on the

redaction and theology of the Synoptic Gospels, R. Penna on focal points in Paul's theology, G. Ghiberti on the resurrection of Jesus, F. Montagnini on the primitive church, P. Grech on eschatology and history in the NT, S. Zedda on NT commentaries, and G. Segalla on the biblical theology of the NT.

G. FRIEDRICH WITH U. ASENDORF ET AL. (EDS.), *Auslegungen der Reformatoren*, Texte zum Neuen Testament 3 (Göttingen: Vandenhoeck & Ruprecht, 1984, paper DM 39.80) 291 pp. ISBN: 3-525-51365-8.

This anthology presents interpretations in German of specific NT texts by Luther, Zwingli, and Calvin. The texts are from Mt (4:1-11; 5:38-42; 6:5-15; etc.), Lk (7:11-17; 16:19-31; 24:13-35), Jn (1:1-14; 3:1-15; 4:46-54; etc.), Acts (2:1-13), Romans (1:1-7; 1:16-17; 4:1-8; 6:1-11; 7:14-25), Galatians (5:16-24), and Hebrews (10:19-25). The interpretations touch on important exegetical questions or offer guidance for meditation and preaching. In editing the volume, Friedrich collaborated with U. Asendorf, S. Lutz, and W. Neuser.

S. S. GAFNI (ED.), *Die Einzigartigkeit des Neuen Testaments. Geschichte und Gegenwart*, trans. R. Achlama (Neuhausen—Stuttgart: Hänssler-Verlag, 1984, DM 49.80) 256 pp., 417 illustrations, 3 maps. Indexed. ISBN: 3-7751-0869-6.

The German version of a work published in Israel under the title *The Glory of the New Testament* (1983), this volume provides excerpts from all the books of the NT according to the 1975 revision of the Lutherbibel, 417 photographs (almost all in color) illustrating some feature(s) in the texts, and captions accompanying the photographs. G. Wigoder has contributed a two-page foreword.

Glaube und Gerechtigkeit. In Memoriam Rafael Gyllenberg (18.6.1893—29.7.1982), ed. J. Kilunen, V. Riekkinen, and H. Räisänen, Schriften der Finnischen Exegetischen Gesellschaft 38 (Helsinki: Exchange Centre for Scientific Literature, 1983, paper) viii and 222 pp. Bibliography. ISBN: 951-95185-3-3.

Of the fifteen articles published in honor of the late Professor Gyllenberg, those that deal with NT topics are by E. Haapa on the centurion's self-assessment in Lk 7:1-10, J. Jervell on women as daughters of Abraham according to Acts, R. Leivestad on who is the father of the Son of Man according to Mk 8:38, G. Lindeskog on the camel and the needle's eye in the Syriac versions of Mt 19:24 parr., A. T. Nikolainen on exegetical-theological problems connected with translating the Bible, H. Räisänen on Paul's wordplays with *nomos*, H. Riesenfeld on unpoetic hymns in the NT and Phil 2:1-11, E. Schweizer on the Sabbath as command and gift according to Mt 12:1-8, and R. Sollamo on Semitic interference in words meaning "before" in the NT. Also included are a photograph of Gyllenberg, a memorial note about him (by K.-J. Illman), and a selected bibliography of his publications.

R. GRANT WITH D. TRACY, *A Short History of the Interpretation of the Bible* (2nd, rev. ed.; Philadelphia: Fortress, 1984, paper \$10.95) ix and 213 pp. Bibliography. Indexed. LCN: 83-18485. ISBN: 0-8006-1762-2.

The first part of this volume, which is a revised and enlarged version of Grant's *Bible in the Church* (1948; rev. ed., 1963), follows the history of biblical interpretation from the NT period through modern times. The second part presents three new essays by Tracy on interpretation of the Bible and interpretation theory, theological interpretation of the Bible today, and theological interpretation of the Scriptures in the church (prospect and retrospect). Grant and Tracy are professors at the Divinity School, University of Chicago.

M. JOUSSE, *Le style oral rythmique et mnémotechnique chez les verbo-moteurs* (2nd ed.; Paris: Centurion, 1981, paper) 350 pp. Bibliography. ISBN: 2-234-01178-7.

Originally published in 1925, this first and most basic part of Jousse's pioneering research on oral discourse takes many of its illustrations from the Bible. The first half of the book treats

the anthropological foundations of oral style: the energetic explosion and the psychophysiology of the gesture, intervals between energetic explosions, the reflex and mimetic gesticulation of reception, etc. The second half considers oral style itself: the automatic repetition of a propositional gesture, the rhythmic oral style, the instinctive mnemonic use of rhythmic schemes, etc.

W. L. LORIMER (TRANS.), *The New Testament in Scots*, ed. R. L. C. Lorimer (Edinburgh: Southside, 1983, £17.50) xxv and 476 pp. ISBN: 900025-24-7.

W. L. Lorimer (1885-1967) translated the entire NT from Greek into Scots during the last twenty years of his life, but left most of his work unrevised. R. L. C. Lorimer has edited and transcribed his father's manuscripts for publication, and written a nineteen-page introduction. This volume presents Scots translations of all the NT books, followed by four appendixes. The translation of Jn 3:16 reads thus: "For God sae luv'd the warld at he gied his ae an ane Son, at ilkane at believes in him mayna perish but hae eternal life."

E. L. MARTIN, *The Original Bible Restored* (Pasadena, CA—Newcastle-upon-Tyne, UK: Foundation for Biblical Research, 1984, paper) iv and 327 pp., folding chart. Bibliography. Indexed. ISBN: 0-9605604-3-2.

Martin, author of *The Birth of Christ Recalculated* (1978), argues that the failure of modern publishers to position the biblical books in their correct manuscript order has distorted the original symmetry of the Bible from beginning to end: Law, Prophets, Psalms, Gospels and Acts, General epistles, Paul's epistles, and Revelation. He maintains that this symmetry was designed by the apostles, that the original number of books was forty-nine, and that the Gospels and Acts are the "center books" of the entire Bible.

F. NEIRYNCK AND F. VAN SEGBROECK WITH H. LECLERCQ, *New Testament Vocabulary. A Companion Volume to the Concordance*, Bibliotheca Ephemeridum Theologicarum Lovaniensium 65 (Leuven: Leuven University Press—Peeters, 1984, paper 2,000 Bel. fr.) xvi and 494 pp. Bibliography. ISBN: 90-6186-160-8.

This companion to K. Aland's *Vollständige Konkordanz zum griechischen Neuen Testament* (1975-83) and related tools first presents lists of words compounded with prepositions and alpha privatives, other compounds and derivatives, proper names, and other words. The second part lists all instances where the same Greek word is used in parallel passages of three or two Synoptic Gospels, and then exhibits the differences in vocabulary (synonyms and substitutes) among the Synoptic Gospels. The third part compares the text of the Synoptic Gospels in the 26th edition of *Novum Testamentum graece* (1979) with previous editions of the Nestle text and *Greek New Testament* as well as H. Greeven's *Synopse* (1981). The fourth part lists the textual variants in the text of the Synoptic Gospels supplied by B. F. Westcott and F. J. A. Hort in their 1881 edition of the Greek NT. The appendix concerns the double-tradition text (Q reconstructions).

The New Testament Age. Essays in Honor of Bo Reicke, 2 vols., ed. W. C. Weinrich (Macon, GA: Mercer University Press, 1984, \$44.95) xiii and 579 pp., plate. Bibliography. Indexed. LCN: 84-713. ISBN: 0-86554-097-7.

The first of these two volumes honoring Professor Reicke contains articles by S. Aalen on *diakonia* in the NT, L. W. Barnard on the "cross of Herculaneum," C. K. Barrett on Apollos and the twelve disciples of Ephesus, P. Benoit on Col 2:2-3, M. Black on two unusual divine names in *1 Enoch* 37-71, F. F. Bruce on "called to freedom" in Galatians, G. B. Caird on Son by appointment, J. Carmignac on Mk 9:23, B. Corsani on *ek pisteōs* in Paul's letters, W. J. Dalton on 1 Pet 3:19, W. D. Davies on the allegory in Rom 11:13-24 in a French context, I. de la Potterie on Jesus' undivided tunic as a symbol of messianic unity, J. Dupont on the twelfth apostle according to Acts 1:15-26, W. R. Farmer on whether B. H. Streeter's solution to the Synoptic problem is still valid, D. Flusser on Lk 9:51-56 as a Hebrew fragment, G. Friedrich on the unity of the church according to the NT, R. H. Fuller on Lk 1:28

and 1:38, B. Gerhardsson on the Lord's Prayer (Mt 6:9b-13), E. Grässer on justification of the individual and justification of the world, A. F. J. Klijn on Jude 5-7, G. W. H. Lampe on the testimony of Jesus as the spirit of prophecy (Rev 19:10), R. Leivestad on whether the Qumran literature influenced the NT, and B. Lindars on slave and son in Jn 8:31-36. The second volume presents studies by E. Lövestam on eschatology and tradition in 2 Peter, E. Malatesta on 1 Jn 4:16a, I. H. Marshall on how to solve the Synoptic problem (with reference to Lk 11:43 parr.), B. M. Metzger on bilingualism and polylingualism in antiquity, O. Michel on the ascending and descending "sent one," L. Morris on the relation of the signs and the discourses in the Fourth Gospel, F. Mussner on the community of the Lukan prologue, J. B. Orchard on guidelines for interpreting Eusebius' *Hist. eccl.* 3.34-39, H. Riesenfeld on the misinterpreted mediator in Gal 3:19-20, J. A. T. Robinson on the question of how small the seed of the church was, W. Rordorf on the use of the Decalogue in the pre-Constantinian church, E. Ruckstuhl on critical work on Jn 1:1-18, K. H. Schelkle on Paul as a mystic, R. Schnackenburg on the relationship between the church and Israel according to Eph 2:11-22, C. Spicq on *aparchē*, E. Stauffer on realistic words of Jesus, T. F. Torrance on the historical Jesus from the perspective of a theologian, A. Vanhoye on Heb 6:7-8 and the rabbinic *māšāl*, and W. C. van Unnik on "with all those who call on the name of the Lord" (1 Cor 1:2). Also included are a photograph of the honoree, a preface by the editor, a greeting by O. Cullmann, and a bibliography of Reicke's publications.

H. A. NIELSEN, *The Bible—As If for the First Time*, Spirituality and the Christian Life (Philadelphia: Westminster, 1984, paper \$7.95) 113 pp. LCN: 83-26053. ISBN: 0-664-24612-5.

Nielsen, professor of philosophy at the University of Windsor in Ontario, describes an active way of reading the Bible, demonstrating by application what happens when this method is used on a variety of passages. The nine chapters are given the following titles: reading humanly, Genesis—layers and silences, how a Gospel communicates, an hour with the book of Jonah, being there, alone with Luke, the accent of the eternal, inspiration, and the word as revealer. Portions of most of the chapters appeared during 1982-83 in the *Canadian Catholic Review*.

R. NORTH (ED.), *Elenchus Bibliographicus Biblicus of Biblica* 62 [1981] (Rome: Biblical Institute Press, 1984, paper) 784 pp. Indexed. ISSN: 0392-7423.

This volume supplies bibliographic information for ca. 14,000 items under twenty major headings: bibliography, introduction, critical texts and versions, exegesis of the entire OT or with the NT, OT historical books, OT didactic books, OT prophetic books, general NT exegesis, NT commentaries—Gospels, Acts, Johannine corpus, Paul, Catholic epistles, biblical theology, biblical philology, Apocrypha—Qumran—Judaica, gnosis and parabiblical religion, history of the biblical Middle East, archaeology, biblical geography, and history of biblical study.

Reflecties op Schrift. Opstellen voor prof. dr. Gijs Bouwman, Cahiers voor levensverdieping 44 (Averbode: Altiora, 1983, paper 496 Bel. fr.) 320 pp., plate, fig. Bibliographies. ISBN: 90-317-0550-0.

The sixteen articles presented to Professor Bouwman on the occasion of his retirement from his professorship of NT on the theological faculty at Tilburg appear under three headings: Scripture (seven), reflection (five), and actualization (four). The studies most directly pertinent to the NT are by G. Lukken, P. de Maat, M. Rijkhoff, and N. Tromp on the semiotic analysis of Mt 2:1-23; F. van Dijk-Hemmes on Mk 6:17-29; P. van Boxel on Israel and the nations in Rom 9:25-29; and J. Weima on Paul's conversion and psychology. Also included are a photograph of the honoree, a greeting by the editors, a bibliography of Bouwman's publications between 1951 and 1982, and the text of Bouwman's farewell lecture on fantasy and science.

W. B. ROBINSON, *The Transforming Power of the Bible* (New York: Pilgrim Press, 1984, paper \$9.95) vii and 227 pp., 11 figs. LCN: 83-23680. ISBN: 0-8298-0706-3.

After outlining the seven steps in the "moving toward wholeness" method of using Scripture (active listening, bridge building, identifying learnings, identifying wants, goal setting, covenanting, sharing how it went), Robinson presents the background to this approach in four chapters: the living authority of Scripture, the style of communication as it affects the authority of Scripture, the dynamics of being human, and the method itself. The remaining four chapters give samples of the method at work: What do you want me to do for you?, like a child, deepening our spiritual journey, and getting at the Christian story inside us. Robinson is senior minister of First Congregational Church in Robbinsdale, MN.

K. ROMANIUK, *Nowy Testament bez problemów* (Warsaw: Akademia Teologii Katolickiej, 1983, zł 400) 226 pp.

The first part of this volume presents questions and answers about problems pertaining to the Bible as a whole (e.g. what is the Bible or Holy Scripture?), and the second part explains 110 difficulties encountered in studying the NT (e.g. Jesus' genealogies, the authorship of the letter of Jude). The third part treats different ways of reading the Bible.

K. ROMANIUK (ED.), *Pismo Święte. Nowego Testamentu w przekładzie z języka greckiego* (3rd, rev. ed.; Poznań—Warsaw: Pallottinum, 1984, paper) 711 pp. ISBN: 83-7014-000-9.

The revised edition of a work published in 1976 and 1978, this volume presents the entire NT in Polish translation, along with introductions, section headings, and brief notes (on biblical parallels, problematic terms, etc.). An appendix on the critical reading of biblical texts, and a chronological table are included.

J. SCHREINER (ED.), *Freude am Gottesdienst. Aspekte ursprünglicher Liturgie* (Stuttgart: Katholisches Bibelwerk, 1983, DM 39) 424 pp., plate. Indexed. ISBN: 3-460-32091-5.

This *Festschrift* honoring Bishop J. G. Plöger on the occasion of his 60th birthday contains thirty articles on the OT, the NT, and liturgical-theological aspects of ten topics. The NT studies are by O. Knoch on the celebration of the Eucharist in primitive Christian communities (Lk 22:20; 1 Cor 11:24-25), A. Weiser on the primitive community at prayer, H.-J. Klauck on the cultic symbolic language in Paul's writings, D. Zeller on Jesus' word and Jesus as Word, B. Mayer on the Lord's Supper under the title of the Last Supper (1 Cor 11:17-34), J. Gnifka on the NT house-churches, F. Mussner on Jesus and the "house of the Father"—Jesus as "temple," H. E. Lona on the table of the Lord, K. Kertelge on the understanding of sacrifice in the NT, and H. Ritt on the meaning of priestly ministry in light of the NT. A photograph of the honoree is included.

"*Secundum Scripturas.*" "*Según las Escrituras.*" *1 Cor. 15. Homenaje a Mons. Dr. Juan Straubinger en el centenario de su nacimiento, 1883-1983*, Revista Bíblica, vol. 46, nos. 1-2 (Buenos Aires, 1984, paper) 256 pp. Bibliographies.

The fifteen articles prepared to mark the 100th anniversary of Straubinger's birth appear under five headings: biblical-pastoral (three), methods of biblical investigation (three), exegesis (six), the biblical milieu (two), and book reviews (one). The papers most pertinent to NT study are by A. J. Levoratti on exegesis and semiotic analysis of biblical texts, A. Charbel on the Nabatean milieu of the Magi (Mt 2:1-12), J. Denker on identity and *Lebenswelt* in the light of Mk 10:35-45 and 1 Tim 2:5-6, R. Mercier on Mary as virgin and mother according to Jn 1:13, R. Pietrantonio on the Aramaic substratum of Jn 1:14, J. P. Martin on the encounter between exegesis and philosophy in Philo's writings, F. García Bazán on gnostic and Neoplatonic foundations for the philosophical doctrine of the transcendentals, and Levoratti on studies of the Fourth Gospel and the Johannine epistles. Also included are articles on Straubinger's significance for biblical studies in Argentina.

W. STOY AND K. HAAG, *Bibelgriechisch leichtgemacht. Lehrbuch des neutestamentlichen Griechisch* (Giessen—Basel: Brunnen, 1983, paper DM 29) 349 pp. Indexed. ISBN: 3-7655-9312-5.

This introduction to NT Greek features seventy-two lessons devoted to various grammatical points. Most of the lessons offer grammatical explanations, exercises, readings from the Greek NT, and review aids. Also included are a general introduction, an introduction to German grammar, charts (forms and syntax), Greek-German vocabulary lists for the individual lessons, and an alphabetical list of Greek words with their German equivalents.

W. M. SWARTLEY (ED.), *Essays on Biblical Interpretation. Anabaptist-Mennonite Perspectives*, Text-Reader Series 1 (Elkhart, IN: Institute of Mennonite Studies, 1984, paper) 334 pp.

Twenty articles on biblical interpretation from Anabaptist-Mennonite perspectives appear under four headings: interpretation of Anabaptist sources (eight items), historical developments (two), contemporary hermeneutics—evaluative responses and proposals (seven), and the Bible in the congregation (three). Included are studies on letter and spirit in Anabaptist hermeneutics (by W. Klaasen), creative biblicism as a hermeneutical principle (J. J. Enz), modes of appropriating the Bible (W. Janzen), the journey to Emmaus and critical methodology (G. Brunk), criticism and analogy in historical-critical interpretation (M. E. Miller), moving beyond the historical-critical method (W. M. Swartley), and the authority of the canon (J. H. Yoder). Swartley has provided a preface and an afterword.

GOSPELS—ACTS

V. K. AGBANOU, *Le discours eschatologique de Matthieu 24-25: Tradition et rédaction*, Études Bibliques, Nouvelle Série 2 (Paris: Gabalda, 1983, paper 190 F) 228 pp. Bibliography. Indexed. ISBN: 2-85021-011-0.

Prepared as a doctoral dissertation under the direction of J. Gnllka and accepted by the Catholic theological faculty at Munich in 1982, this study of Jesus' eschatological discourse in Mt 24–25 first situates it in the context of the entire Gospel and suggests a tripartite structure (24:1–36; 24:37–25:30; 25:31–46). Then each passage in the discourse is treated with regard to its Synoptic parallels, form and genre, tradition, and redaction: the introduction to the discourse (24:1–3), the beginning of the tribulations and the persecution (24:4–14), the great tribulation in Judea (24:15–22), the false announcement of the Messiah's coming and the Son of Man's parousia (24:23–28), etc. Agbanou concludes by discussing the traditions available to Matthew and his redaction of them in chaps. 24–25.

E. BRANDENBURGER, *Markus 13 und die Apokalyptik*, Forschungen zur Religion und Literatur des Alten und Neuen Testaments 134 (Göttingen: Vandenhoeck & Ruprecht, 1984, DM 44) 182 pp. Bibliography. Indexed. ISBN: 3-525-53807-3.

Brandenburger, author of *Die Verborgenheit Gottes im Weltgeschehen* (1981), observes that modern interpreters of Mk 13 generally assess apocalypticism negatively and portray the Evangelist as anti-apocalyptic. In an effort to correct these mistaken tendencies in Markan research, the author discusses the form and structure of Mk 13, the problem of a *Vorlage* behind the text, the situation and theological outlook of the *Vorlage*, and the composition and theological outlook of the Markan redaction. An appendix illustrates the form and structure of Mk 13, and distinguishes between *Vorlage*, tradition, and redaction in the Greek text.

H. CANKIK (ED.), *Markus-Philologie. Historische, literargeschichtliche und stilistische Untersuchungen zum zweiten Evangelium*, Wissenschaftliche Untersuchungen zum Neuen Testament 33 (Tübingen: Mohr-Siebeck, 1984, DM 148) vii and 227 pp., 4 plates. Bibliographies. Indexed. ISBN: 3-16-144725-5.

The eight articles in this volume are by M. Hengel on the date and situation of the

composition of Mk; G. Zuntz on when Mk was written; H. P. Rüger on the lexical Aramaisms in Mk; H. Cancik on the Gospel genre and Mk in the framework of ancient historiography; Cancik on *bios* and *logos* with reference to Lucian's *Demonax*; M. Reiser on the Alexander romance and Mk; G. Lüderitz on rhetoric, poetics, and compositional technique in Mk; and Zuntz on how a pagan in antiquity would have read Mk.

J. CARMIGNAC, *La naissance des Évangiles Synoptiques* (2nd ed.; Paris: O.E.I.L., 1984, paper 80 F) 119 pp. Indexed. ISBN: 2-86839-002-1.

Carmignac's many years of research on the Dead Sea scrolls and related documents have led him to conclude that Mt, Mk, and the sources for Lk were composed in a Semitic language (most likely Hebrew) and then translated into good Greek. After explaining his basic theory [see § 28-452], the author discusses Hebrew translations of the Gospels since the 14th century, the argument from Semitisms, the Synoptic problem, ancient reports about the composition of the Gospels, and modern opinions on the matter. This edition includes responses to twenty-two criticisms made by P. Grelot in *Évangiles et tradition apostolique* (1984).

J. CARMIGNAC (ED.), *Die vier Evangelien ins Hebräische übersetzt von Franz Delitzsch (1877-1890-1902)*, Traductions hébraïques des Évangiles 4 (Turnhout: Brépols, 1984, 1,400 Bel. fr.) lxxviii and 206 + 206 pp. Indexed.

In his introduction, Carmignac discusses Delitzsch's life (1813-90) and his Hebrew translation of the Gospels. The main part of the volume presents on the rectos the Hebrew texts of the four Gospels according to the 10th edition of Delitzsch's work (1889), and on the versos the pertinent material from the critical apparatus of all twelve editions. Superscript Roman letters inserted into the Hebrew text refer the reader to the apparatus. H. Klein prepared the apparatus material for this edition. The three previous volumes in the series were described in NTA 27, p. 328.

B. D. CHILTON, *A Galilean Rabbi and His Bible. Jesus' Use of the Interpreted Scripture of His Time*, Good News Studies 8 (Wilmington, DE: Michael Glazier, 1984, paper \$7.95) 213 pp. Bibliography. LCN: 83-82666. ISBN: 0-89453-374-6.

Chilton, who teaches in the department of biblical studies at the University of Sheffield (UK), argues that Jesus knew the exegetical tradition associated with the book of Isaiah that was substantially preserved in *Targum of Isaiah*, and took for granted his hearers' familiarity with that tradition. The first part of this study explains the place of the Targums in Jewish history and literature, and examines the criteria used in dating them. The second part focuses on *Targum of Isaiah*, showing how its understanding of the kingdom of God illuminates Jesus' sayings and parables about the kingdom, and then proposing verbal and thematic correspondences between *Targum of Isaiah* and the Synoptic Gospels. The third part spells out the hermeneutical implications of these parallels, and characterizes Jesus' use of the Bible as experiential, critical, and analogical. The three appendixes concern the messianic servant in *Targum of Isaiah*, four parallels not explored in the main text, and the use of "in truth" as an introductory asseveration.

B. CHILTON (ED.), *The Kingdom of God in the Teaching of Jesus*, Issues in Religion and Theology 5 (Philadelphia: Fortress, 1984, paper \$6.95; London: SPCK) xi and 162 pp. Bibliography. Indexed. LCN: 83-20569. ISBN: 0-8006-1769-X (Fortress), 0-281-04091-5 (SPCK).

After Chilton's 26-page introduction, this volume presents articles by R. Otto on the kingdom of God expelling the kingdom of Satan (1934), W. G. Kümmel on eschatological expectation in the proclamation of Jesus (1964), E. Grässer on understanding the kingdom of God [see § 19-489], M. Lattke on the Jewish background of the Synoptic concept of the kingdom of God (1975), N. Perrin on Jesus and the language of the kingdom (1976), T. F. Glasson on whether A. Schweitzer's influence has been a blessing or a bane [see § 22-371],

Chilton on the kingdom of God in strength (1979), and H. Bald on the relation between eschatology and ethics in Jesus' preaching [see § 24-385].

B. CORSANI, *I miracoli di Gesù nel quarto vangelo. L'ipotesi della fonte dei segni*, Studi Biblici 65 (Brescia: Paideia, 1983, paper 7,000 L) 100 pp. Bibliography. Indexed.

Corsani, professor of NT on the Waldensian theological faculty in Rome, first considers the hypothesis of a miracles source in Jn up to R. Bultmann, and the more recent approaches by R. Schnackenburg, R. T. Fortna, H. M. Teeple, W. Nicol, J. Becker, C. K. Barrett, and B. Lindars. Then he examines the seven miracle stories in the Fourth Gospel in an attempt at distinguishing source and redaction. He concludes by comparing the miracle stories in Mk and Jn, and by pointing out the advantages of the signs-source hypothesis for studying the Fourth Gospel.

O. DA SPINETOLI, *Matteo. Il vangelo della chiesa*, Commenti e studi biblici (4th, rev. ed.; Assisi: Cittadella, 1983, 28,000 L) 805 pp. Bibliography.

The revised and expanded version of the commentary on Mt that was described in NTA 17, pp. 243-244.

P. DIEI AND J. SOLOTAREFF, *Le symbolisme dans l'Évangile de Jean*, Petite Bibliothèque Payot 400 (Paris: Payot, 1983, paper) 250 pp. ISBN: 2-228-34000-6.

After an introduction regarding the symbolic character of the Fourth Gospel, and a preliminary analysis of Jn 1:1-18 (the myth of the incarnation), this volume considers nine illustrative episodes: John the Baptist, Jesus' first disciples, the wedding at Cana and the intervention in the Temple, etc. Then it treats Jesus' teaching in thirteen chapters: general meaning, the encounter with Nicodemus, the first public discourse, etc. Particular attention is given to the correspondence between the symbolism of myths and the psychology of motivation. The authors conclude that the Fourth Gospel is a detailed explication (in symbolic language) of the myths formulated by Jesus and also reported in the other Gospels: incarnation, redemption, and resurrection.

G. EICHHOLZ, *Das Rätsel des historischen Jesus und die Gegenwart Jesu Christi*, ed. G. Sauter, Theologische Bücherei 72 (Munich: Kaiser, 1984, DM 24) 166 pp., plate. Bibliography. Indexed. ISBN: 3-459-01537-3.

Two manuscripts by the late Professor Eichholz (1909-73) have been edited and prepared for publication by G. Sauter. The first lecture, entitled "Christus und der Bruder," deals with the interpersonal dimensions of theological ethics: human togetherness and the brother, Christ and the brother, the brother as parable, etc. The second lecture discusses the quest for the historical Jesus with reference to its prehistory, place in form-critical research, and treatment by R. Bultmann, G. Ebeling, and E. Käsemann, respectively. Also included are a photograph of Eichholz, a seven-page foreword by Sauter, and a bibliography of Eichholz's writings.

W. EISENBEIS, *A Translation of the Greek Expressions in the Text of "The Gospel of John, A Commentary by Rudolf Bultmann"* (Lanham, MD: University Press of America, 1982, cloth \$19.75, paper \$10.25) ix and 150 pp. ISBN: 0-8191-3884-3 (cloth), 0-8191-3885-1 (paper).

Eisenbeis, who teaches in the department of religion at Denison University in Ohio, provides English translations of the Greek words and phrases in R. Bultmann's *Gospel of John* [NTA 15, p. 354]. Each entry in the book consists of the page- and paragraph numbers, the Greek word(s), and a literal English translation. Eisenbeis has compared the English edition with the German original and corrected errors in Greek accentuation and spelling.

E. E. ELLIS, *The World of St. John. The Gospel and the Epistles* (2nd ed.; Grand Rapids: Eerdmans, 1984, paper \$4.95) 96 pp. LCN: 84-10345. ISBN: 0-8028-0013-0.

The corrected and slightly revised edition of a work noticed in NTA 9, p. 434, this book

discusses the background, purpose, plan, content, and meaning of the Fourth Gospel and the Johannine epistles.

A. FANULI (ED.), *Luca-Atti*, Parole di Vita. Rivista bimestrale dell'Associazione Biblica Italiana, vol. 28, nos. 1-4 (Turin—Leumann: Elle Di Ci, 1983, paper 1,800 L each) 80 pp. each. Bibliographies.

(1) The fascicle on Lukan Christology contains articles by C. Ghidelli on the miracles of Jesus, M. Cimosà on Jesus as “hermeneut” of Scripture, G. Biguzzi on the passion, and M. Orsatti on the person of Jesus in Lk-Acts. (2) The issue on the Holy Spirit in Lk-Acts includes studies by B. Corsani on the Spirit of Jesus in the church, B. Marconcini on John the Baptist and the Holy Spirit, A. Barbi on the Pentecost account and the other “Pentecosts,” and I. G. Zedde on “The Holy Spirit will come upon you” (Lk 1:35). (3) Theological perspectives in Lk-Acts are treated in the third issue: G. Leonardi on social aspects of Lk, P. Dacquino on the Christology of the infancy narratives, and I. G. Zedde on the paschal mystery. (4) The final fascicle concerns community and mission in Acts: B. Marconcini on the Jerusalem church as a community in communion, R. Filippini on Acts as the book of witness, A. Casalegno on Stephen’s speech, A. Silei on the “gospel” to the pagans, and A. Bonora on love of God and of neighbor in Lk. The individual issues also contain other articles, book reviews, and additional materials. Two earlier fascicles on Lk-Acts were described in *NTA* 27, pp. 197-198.

J. M. FORD, *My Enemy Is My Guest. Jesus and Violence in Luke* (Maryknoll, NY: Orbis Books, 1984, paper \$9.95) xiv and 178 pp. Bibliography. Indexed. LCN: 84-5812. ISBN: 0-88344-348-1.

Ford, professor of NT at the University of Notre Dame, contends that, according to Luke, Jesus’ coming and ministry brought a provocatively novel approach to nonviolence, non-resistance, and forgiveness and practical love of erstwhile enemies among one’s own people and foreigners. After describing 1st-century Palestine as a seething cauldron, she considers Luke’s depiction of the nonviolent Jesus under the following headings: revolutionary messianism and the first Christmas, John the Baptist as the transitional forerunner, Jesus’ rejection by the Nazareth assembly, the strategic role of tax collectors, Jesus’ peaceable approach to the hated Samaritans, discipleship and pacifism, and the passion and death of Jesus. Discussion questions for each chapter are provided.

H. FRANKEMÖLLE, *Jahwe-Bund und Kirche Christi. Studien zur Form- und Traditionsgeschichte des “Evangeliums” nach Matthäus*, Neutestamentliche Abhandlungen, Neue Folge 10 (2nd ed.; Münster: Aschendorff, 1984, DM 98) xx and 429 pp. Bibliography. Indexed. ISBN: 3-402-03632-0.

The first edition of this work was described in *NTA* 19, p. 111. In addition to correcting some printing errors, the second edition contains a new ten-page foreword in which the author discusses the setting of Mt, and clarifies his understanding of covenant and salvation history.

R. GANTOY (ED.), *La Bonne Nouvelle de la Résurrection*, Lire la Bible 66 (Paris: Cerf, 1981, paper 63 F) 160 pp. Bibliography. ISBN: 2-204-02185-7.

After Gantoy’s eleven-page introduction, this volume presents ten articles on the NT resurrection accounts that were first published in *Assemblées du Seigneur*: J. Delorme on the women at the tomb (Mk 16:1-8), G. Gaide on “He is not here; he is risen” (Lk 24:1-12), Gaide on the appearances of the risen Lord (Lk 24:13-48), A. Ridouard and M. Coune on a meditation between Easter and Pentecost (Lk 24:44-53), D. Mollat on the discovery of the empty tomb (Jn 20:1-9), Mollat on the appearance of the risen Lord and the gift of the Spirit (Jn 20:19-23), J. Seynaeve on the passage from experience to faith (Jn 20:24-31), C. M. Martini on the signs of the resurrection (Mt 28:1-10), W. Trilling on “Make disciples of all nations” (Mt 28:16-20), and J.-M. Cambier on the affirmation of Christ’s resurrection (1 Cor 15:1-11).

P. GRELOT, *Évangiles et tradition apostolique. Réflexions sur un certain "Christ hébreu,"* Théologies/Apologues (Paris: Cerf, 1984, paper 75 F) 197 pp. Indexed. ISBN: 2-204-02186-5.

Grelot, professor of biblical exegesis at the Institut Catholique de Paris, begins his critique of C. Tresmontant's *Le Christ hébreu* [NTA 28, p. 207] by reviewing various approaches to the differences among the four Gospels and calling Tresmontant's solution "radical." Then he criticizes Tresmontant's treatment of the Semitisms in the Gospels, the development of the apostolic tradition, the dating of NT books, and the relation between the truth of the Gospels and historical truth. In a fifteen-page appendix, he considers J. Carmignac's *Naissance des Évangiles Synoptiques* (1984).

E. HAENCHEN, *John 1. A Commentary on the Gospel of John, Chapters 1-6*, trans. R. W. Funk, ed. R. W. Funk with U. Busse, Hermeneia—A Critical and Historical Commentary on the Bible (Philadelphia: Fortress, 1984, \$34.95) xxx and 308 pp. Bibliographies. LCN: 82-48756. ISBN: 0-8006-6013-7.

The English version of the first half of *Das Johannesevangelium* [NTA 25, p. 196], this volume opens with a 97-page introduction to the Fourth Gospel: early tradition, modern criticism, text, order, language, composition, and Christologies. Then it presents for each pericope in Jn 1:1-6:71 a bibliography, an English translation, verse-by-verse comments, and an overview. Haenchen's commentary is distinctive in its use of some Nag Hammadi documents (while insisting that the Evangelist was no gnostic) and its thesis that we must reckon with three different authors—an author of the Gospel of miracles, an Evangelist, and an ecclesiastical supplementer. J. M. Robinson has contributed a five-page foreword to this edition.

J. H. HELLER, *Report on the Shroud of Turin* (Boston: Houghton Mifflin, 1983, \$15.95) xiii and 225 pp., 4 plates. Bibliography. LCN: 83-127. ISBN: 0-395-33967-7.

Heller reports on the scientific research performed on the Shroud of Turin between 1978 and 1982 by a team of forty scientists. Written for nonspecialists, his account explains the procedures and results of the various tests, which involved techniques associated with physics, biology, and chemistry. He concludes by describing the Shroud of Turin as the most intensively studied artifact in the history of the world, and as an extracanonical witness to what happened to Jesus Christ (whether the man in the shroud was Jesus or not).

M. D. HOOKER, *The Message of Mark* (London: Epworth Press, 1983, paper £3.50) vii and 135 pp. Indexed. ISBN: 7162-0390-1.

Hooker, Lady Margaret's professor of divinity at the University of Cambridge and author of *The Son of Man in Mark* (1967), presents eight lectures on Mark's message under these titles: the beginning of the gospel, like pearls on a string, signs and wonders, the secret, What's in a name?, the Messiah and Israel, the death of Jesus, and If anyone would be my disciple. . . .

B. HÖPPL, *Das Nachtgespräch mit Nikodemus. Urtext, Übersetzungen, Kommentar und Meditationen zum Johannes-Evangelium Kapitel 3,1-21* (Münster: Manu-Verlag, 1983, DM 34) 261 pp., plate. ISBN: 3-924105-00-6.

The first part of this volume presents Luther's German translation of Jn 3:1-21; the original Greek text; and the combination of the Greek text, a transliteration, and a word-for-word German version. The main part provides a verse-by-verse commentary on Jn 3:1-21, two excursuses (on the Pharisees and on love), six meditations (arising from vv. 1, 3, 5, 8, 14, 21), and an epilogue on Nicodemus' life. Höppl has incorporated ideas expressed in lectures by H. Weideler (1903-72).

J. E. HUETER, *Matthew, Mark, Luke, John . . . Now Judas and His Redemption (In Search of the Real Judas)* (Brookline Village, MA: Branden Press, 1983, paper \$9.95) iv and 199 pp. Bibliography. Indexed. LCN: 82-24406. ISBN: 0-8283-1874-3.

Hueter argues that Judas Iscariot did not betray Jesus and that he may have been the author of the Fourth Gospel. The topics treated in this quest of the historical Judas include the events surrounding Jesus' death, the differences among the Gospels, the blame placed on the Jewish nation for Jesus' death, the identity of the beloved disciple, and the origin of the "lost Gospel."

W. S. KURZ, *Following Jesus. A Disciple's Guide to Luke and Acts* (Ann Arbor, MI: Servant Books, 1984, paper \$7.95) vii and 140 pp. ISBN: 0-89283-131-6.

Kurz, professor of NT at Marquette University in Milwaukee, WI, treats the theme of discipleship in Lk-Acts under nine headings: the basic themes of Lk and Acts, the call and mission of Jesus' followers, following Jesus in trusting our Father, sharing Jesus' power for service, the cost of salvation to Jesus and the disciples, Jesus' way leads to passion and victory, Pentecost as power for mission and community, the Christian way is for all peoples, and the call and mission of Paul the servant of God.

P. LAPIDE, *Wie liebt man seine Feinde? Mit einer Neuübersetzung der Bergpredigt (Mt 5-7) unter Berücksichtigung der rabbinischen Lehrmethoden und der jüdischen Muttersprache Jesu* (Mainz: Grünewald, 1984, paper DM 12.80) 103 pp. ISBN: 3-7867-1098-8.

The first and longer part of this investigation of the Sermon on the Mount (Mt 5-7) considers the nature of the text, its teachings on loving one's enemies, and the implications for theology and peacemaking. The second part is a new German translation of the Sermon on the Mount (with notes at the foot of the pages) in the light of rabbinic teaching methods and Jesus' Jewish mother tongue.

J.-G. MUDISO MBÂ MUNDLA, *Jesus und die Führer Israels. Studien zu den sog. Jerusalemer Streitgesprächen*, Neutestamentliche Abhandlungen, Neue Folge 17 (Münster: Aschendorff, 1984, DM 98) vii and 377 pp. Bibliography. Indexed. ISBN: 3-402-03639-8.

Prepared as a doctoral dissertation under the direction of J. Gnilka and accepted by the Catholic theological faculty at Munich in 1983, this investigation of the five Jerusalem controversy stories in Mk 11-12 treats sources, structure, form, historicity, background, use in the early church, and Markan interpretation according to the following outline: the authority of Jesus (11:27-33), the payment of taxes (12:13-17), the resurrection from the dead (12:18-27), the great commandment (12:28-34), and the Messiah as David's son (12:35-37). Mudiso Mbâ Mundla concludes that M. Albertz's hypothesis that the five texts once constituted a pre-Markan collection of controversies is highly unlikely.

T. ONUKI, *Gemeinde und Welt im Johannesevangelium. Ein Beitrag zur Frage nach der theologischen und pragmatischen Funktion des johanneischen "Dualismus,"* Wissenschaftliche Monographien zum Alten und Neuen Testament 56 (Neukirchen-Vluyn: Neukirchener, 1984, DM 52) xii and 244 pp. Bibliography. Indexed. ISBN: 3-7887-0704-6.

The abbreviated version of a doctoral dissertation directed by F. Hahn and accepted by the Evangelical theological faculty at Munich in 1979, this investigation of the relationship between community and world in the Fourth Gospel first considers the evidence outside of chaps. 15-17: the Johannine "boundary" language (history-of-religions problems of the so-called Johannine dualism), the Johannine world situation (the anti-Jewish polemic), the new image of reality (the theological function of Johannine dualism), and the attitude of the Johannine community toward the external world. The second part focuses on the so-called second farewell discourse in Jn 15-17: community life as the post-Easter revelation of God (15:1-17), the post-Easter preaching of the Johannine community (15:18-16:4a), the post-Easter present and future (16:4b-33), and community and world in the post-Easter present and future (17:1-26). The conclusion discusses community and world in the framework of the Fourth Gospel's theology of revelation.

J. A. PAGOLA ELORZA, *¿Que podemos saber del Jesús histórico?* Curso de Cristología 2 (Madrid: Fundación Santa María, 1982, paper) 39 pp. ISBN: 84-348-1009-3.

The text of a lecture delivered in 1981 at the Colegio Mayor Chaminade in Madrid, this booklet discusses the extrabiblical and biblical sources about Jesus, and then explores what we can know about the message, activity, and destiny of the historical Jesus.

A. PUIG I TÀRRECH, *La parabole des dix vierges (Mt 25, 1-13)*, Analecta Biblica 102/Collec-tània Sant Pacià 28 (Rome: Biblical Institute Press, paper 32,000 L or \$25; Barcelona: Facultat de Teologia [SSP]) 308 pp. Bibliography. Indexed. ISBN: 88-7653-102-5.

Based on a doctoral dissertation directed by J. Dupont and defended before the Pontifical Biblical Commission in 1982, this investigation of the parable of the "ten virgins" in Mt 25:1-13 first shows that the present text is a synthesis of Matthean theology by examining it in terms of context, literary features, redactional interests, and redactional motivations. The second part demonstrates that the original parable of the "groom's maids of honor" belonged to Jesus' teaching by reviewing the debate over the authenticity of Mt 25:1-13, distinguishing tradition from redaction in the text, reconstructing the primitive version of the parable, and situating it in Jesus' ministry.

R. RIESNER, *Jesus als Lehrer. Eine Untersuchung zum Ursprung der Evangelien-Überlieferung*, Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 7 (2nd, rev. ed.; Tübingen: Mohr-Siebeck, 1984, DM 68) xii and 615 pp. Bibliographies. Indexed. ISBN: 3-16-144758-1.

This new edition of a work described in NTA 26, p. 323, features a new one-page foreword, a list of corrigenda, and a one-page bibliographic supplement. Riesner has summarized his views on the origin of the Jesus tradition in a recent issue of *TheolZeit* [§ 28-891; see § 27-897].

V. K. ROBBINS, *Jesus the Teacher. A Socio-Rhetorical Interpretation of Mark* (Philadelphia: Fortress, 1984, \$23.95) xv and 238 pp. Bibliography. Indexed. LCN: 83-16504. ISBN: 0-8006-0719-8.

Robbins, associate professor of religious studies and classics at the University of Illinois at Urbana-Champaign, proposes to read Mk within the context of Greco-Roman and Jewish writings and from the perspective of socio-rhetorical analysis. After investigating the formal structure of Mk and conventional repetitive forms in Mk, he develops the Markan presentation of Jesus the teacher in three steps: the introduction and the initial phase in the teacher-disciple cycle (1:1-3:6), the intermediate phase in the teacher-disciple cycle—teaching and learning (3:7-12:44), and the final phase of the teacher-disciple relation—farewell and death (13:1-16:8). The last chapter suggests messianic expectation and cultural fulfillment as an explanation for the preservation of Mk.

L. SABOURIN, *The Gospel according to St. Matthew. Volume One: General Introduction, Commentary 1:1-7:27; Volume Two: Commentary 7:28-28:20* (Bombay: St. Paul Publications, 1982, paper \$13.50) 945 pp. Bibliography. Indexed.

In his 155-page introduction to Mt, Sabourin treats the origin of the Gospel, its literary characteristics, structure, key theological themes, understanding of the kingdom of heaven, treatment of discipleship, Christology, and significance for the Synoptic problem. His commentary on Mt appears under three major headings: double prologue—Jesus is Son of David and Son of God (1:1-4:16); mission of Jesus—first part: the kingdom proclaimed and manifested (4:17-16:20); and mission of Jesus—second part: the messianic crisis (16:21-28:20). The Italian version of this work was described in NTA 20, p. 240; 21, p. 90; 22, p. 93.

A. SCHLATTER, *Markus. Der Evangelist für die Griechen* [1935] (2nd ed.; Stuttgart: Calwer, 1984, DM 28) xvi and 279 pp. ISBN: 3-7668-0585-1.

The reprint of a study first published in 1935, this volume aims to demonstrate that the

peculiarity of Mk vis-à-vis Mt reflected Mark's new preaching situation among the Gentiles. After a two-page foreword, it examines each pericope in Mk: John the Baptist (1:1-8), the baptism of Jesus (1:9-11), the temptation of Jesus (1:12-13), the preaching of Jesus (1:14-15), the choice of the first four disciples (1:16-20), etc. For this edition K. H. Rengstorf has prepared a new twelve-page introduction on the significance of Schlatter's work.

R. SCHNACKENBURG, *Alles kann, wer glaubt. Bergpredigt und Vaterunser in der Absicht Jesu* (Freiburg—Basel—Vienna: Herder, 1984, paper DM 15.80) 144 pp. ISBN: 3-451-20095-3.

Taking its title from Mk 9:23, this volume first treats the Sermon on the Mount (Mt 5-7): the fascination with it throughout the centuries, its original meaning, and its implications for our Christianity. The second part focuses on the Lord's Prayer (Mt 6:9-13; Lk 11:2-4): the unmistakable prayer of Jesus, God the Father and the message of God's reign, and God's reign and the abiding needs of our earthly existence. Particular emphasis is placed on the theme of Jesus' trust in God (see Mk 9:23).

A. SCHWEITZER, *Geschichte der Leben-Jesu-Forschung*, Uni-Taschenbücher 1302 (9th ed.; Tübingen: Mohr-Siebeck, 1984, paper DM 27.80) 651 pp., plate. Bibliographies. Indexed. ISBN: 3-16-144626-7.

Schweitzer's classic survey of research on the life of Jesus, originally entitled *Von Reimarus zu Wrede* (1906), was published along with J. M. Robinson's eighteen-page introduction in a two-volume edition in 1966. This new printing combines the two volumes into one.

R. H. SMITH, *Easter Gospels. The Resurrection of Jesus According to the Four Evangelists* (Minneapolis, MN: Augsburg, 1983, paper \$14.95) 254 pp. LCN: 83-70518. ISBN: 0-8066-2024-2.

Smith, professor of NT at Pacific Lutheran Theological Seminary in Berkeley, CA, attempts to listen to the Evangelists carefully and sympathetically in their social and historical contexts in order to see what they held dear about the resurrection of Jesus. A single chapter is devoted to each Evangelist (Mark, Matthew, Luke, John). Each chapter examines the situation of the Evangelist, gives a commentary on his resurrection narrative, and summarizes his view of Easter. The appendix treats the other ancient endings of Mk.

G. STRECKER, *Die Bergpredigt. Ein exegetischer Kommentar* (Göttingen: Vandenhoeck & Ruprecht, 1984, paper DM 38) 194 pp. Bibliographies. ISBN: 3-525-56169-5.

Strecker, author of *Der Weg der Gerechtigkeit* (3rd, rev. ed., 1971) and *Eschaton und Historie* (1979), prefaces his exposition of the Sermon on the Mount with a summary of literary presuppositions and a classification of types of interpretations of the sermon. Then he gives a detailed commentary on Mt 5-7 according to the following outline: statement of the situation (5:1-2); the prelude (5:3-20); the antitheses (5:21-48); almsgiving, prayer, and fasting (6:1-18); individual instructions (6:19-7:12); closing admonitions and parables (7:13-27); and afterword (7:28-29). The ten-page conclusion treats the sermon in the ministry of Jesus, in the Matthean community, and in theological discussion today.

I. STRÖM, *Glädjebudet enligt Markus* (Älsvjö: Verbum Förlag, 1983, paper 64.80 Sw. kr.) 133 pp. ISBN: 91-526-1101-9.

For each pericope in Mk, this volume provides a heading and list of Gospel parallels, a Swedish translation, and a brief exposition: John the Baptist (1:1-8), Jesus baptized and tested (1:9-13), the first disciples (1:14-20), the Capernaum synagogue (1:21-28), etc.

B. W. WHITLOCK (ED.), *The Gospel. The Life of Jesus* (New York: Schocken Books, 1984, \$11.95) x and 182 pp. LCN: 83-40471. ISBN: 0-8052-3875-1.

Basing his harmony on the King James Version, Whitlock has shaped the texts of the four Gospels into a single, continuous narrative (Lk 1:1-4; Jn 1:1-18; Lk 1:5-56; Mt 1:18-25;

etc.). He has conflated parallel passages (e.g. Mt 7:24-27; Lk 6:47-49) to form new, richer versions. Whitlock is professor of English and humanities at Midwestern State University in Wichita Falls, TX.

B. WITHERINGTON, *Women in the Ministry of Jesus. A Study of Jesus' Attitudes to Women and Their Roles as Reflected in His Earthly Life*, Society for New Testament Studies Monograph Series 51 (Cambridge, UK—London—New York: Cambridge University Press, 1984, \$29.50) xi and 221 pp. Bibliography. Indexed. LCN: 83-18957. ISBN: 0-521-25658-5.

The revised version of a doctoral dissertation directed by C. K. Barrett and accepted by the University of Durham in 1981, this study argues that, on the whole and especially in view of his Jewish context, Jesus appears to have been a unique and sometimes radical reformer of the views on women and their roles that were commonly held among his people. Witherington presents his case under four major headings: women and their roles in Palestine, women in the teaching of Jesus, women and the deeds of Jesus, and women in the ministry of Jesus.

T. ZAHN, *Das Evangelium des Johannes* [1921] (Wuppertal: Brockhaus, 1983, DM 98) x and 733 pp. ISBN: 3-417-29214-X.

The reprint of the 5th-6th edition (1921) of Zahn's classic commentary on the Fourth Gospel, this volume contains a 43-page introduction and a detailed commentary according to the following outline: Prologue (1:1-18), from the witness of the water-baptizer to the first manifestation of Jesus' glory (1:19-2:11), beginnings of Jesus' public activity (2:12-4:54), Jesus the life-giver in the struggle with Judaism (5:1-11:57), from the last week before Passover (12:1-50), Jesus in the company of his own on the eve of his passion (13:1-17:26), the glorification of Jesus through his death and resurrection (18:1-20:31), and postscript (21:1-25). Six excursuses are included. G. Maier has prepared a four-page foreword to the reprint, explaining the historical and exemplary significance of Zahn's commentary.

EPISTLES—REVELATION

D. A. BLACK, *Paul, Apostle of Weakness. Astheneia and its Cognates in the Pauline Literature*, American University Studies, Series 7: Theology and Religion 3 (New York—Bern—Frankfurt/M.—Nancy: P. Lang, 1984, paper 51.30 Sw. fr.) viii and 332 pp. Bibliography. LCN: 83-49515. ISBN: 0-8204-0106-4.

Black, who teaches NT at Biola University in La Mirada, CA, aims to define *astheneia* and its cognates in the Pauline corpus and to reconstruct, on the basis of these data, the Pauline idea of weakness. After surveying the pre-Pauline development of the term *astheneia*, he considers the individual *astheneia*-passages in Paul's letters: 1 Thessalonians and Galatians; the Corinthian correspondence; and Romans, Philippians, and 1-2 Timothy. Lastly, he investigates the relationship of the weakness motif to Paul's thought in general and establishes its function in Pauline theology. Black concludes that basic to the Pauline understanding of weakness was the conviction that the greatest revelation of divine power had occurred in the person and work of Jesus Christ in the midst of his human and earthly existence.

U. BORSE, *Der Brief an die Galater. Übersetzt und erklärt*, Regensburger Neues Testament (Regensburg: F. Pustet, 1984, cloth DM 46, paper DM 34) 262 pp. Bibliography. Indexed. ISBN: 3-7917-0901-1 (cloth), 3-7917-0902-X (paper).

Borse, author of *Der Standort des Galaterbriefes* (1972), prefaces his commentary on Paul's letter to the Galatians with a 28-page introduction on the communities of Galatia, the composition of the letter, the changed situation in Galatia, the influence and significance of Paul's letter, and the text. His commentary follows this general outline: epistolary introduction (1:1-10), the Pauline gospel (1:11-2:21), Law and faith (3:1-4:20), Law and freedom

(4:21–6:10), and epistolary conclusion (6:11–18). He characterizes the major theme of the letter as “justification not from the works of the Law but from faith in Jesus Christ.”

F. J. BOTHA ET AL., *Handleiding by die Nuwe Testament. Band V: Die Pauliniese Briewe: Inleiding en Teologie* (Pretoria: N.G. Kerkboekhandel Transvaal, 1984) xx and 364 pp. Bibliographies. ISBN: 0-7987-0370-9.

After A. B. du Toit’s introduction to the Pauline letters and his discussion of Pauline chronology, this volume treats the individual letters: G. M. M. Pelser on Romans, B. C. Lategan on 1–2 Corinthians and Galatians, J. H. Roberts on the Captivity epistles, F. J. Botha on 1–2 Thessalonians, and Pelser on the Pastorals. The final section considers the theology of the Pauline letters: Lategan on Paul and Jesus, I. J. du Plessis on Pauline Christology, J. C. Coetzee on the Holy Spirit in Paul’s preaching, Pelser on Pauline soteriology, Roberts on the church according to Paul, Lategan on Pauline ethics, and Coetzee on Paul’s eschatological preaching.

G. BOUWMAN, *De vrouwelijke waarden in de theologie van Paulus*, Cahiers voor levensverdieping 37 (Averbode: Altiora, 1981, paper 375 Bel. fr.) 204 pp. Bibliography. Indexed. ISBN: 90-317-0469-5.

Bouwman, author of *Paulus en de anderen* (1978) and *Paulus aan de Romeinen* (1980), examines the status and dignity of women according to Pauline theology. The topics treated in the thirteen chapters include “Male and female he created them” (Gen 1:27); “born of a woman, born under the Law” (Gal 4:4); from the God of the fathers to God the Father; the free woman; the gospel of Mary; faith and experience; “no longer male and female” (Gal 3:28); “partakers in the divine nature” (2 Pet 1:4); and the teachings about women in 1 Corinthians.

D. BRADY, *The Contribution of British Writers between 1560 and 1830 to the Interpretation of Revelation 13.16-18 (The Number of the Beast). A Study in the History of Exegesis*, Beiträge zur Geschichte der biblischen Exegese 27 (Tübingen: Mohr-Siebeck, 1983, DM 98) vii and 335 pp., 10 plates. Bibliography. Indexed. ISBN: 3-16-144497-3.

This survey of interpretations of Rev 13:16–18 (with special attention to 666 as the number of the beast) by British writers between 1560 and 1830 adopts a chronological and thematic framework: from the publication of the Geneva Bible to the death of Queen Elizabeth I (1560–1603), the reign of James I (1603–25), the reign of Charles I (1626–49), the period of the interregnum (1649–60), the late 17th-century period (1660–99), some new ideas (1700–1830), and the treatment of older interpretations during the period from 1560 to 1830. The appendixes cover (1) the numerical values of Greek and Hebrew characters, and (2) decrees made against heresies that were commonly understood to fulfill Rev 13:17. Brady concludes that, in light of the history of interpretation, the apocalyptic beast of Rev 13:16–18 may originally have been intended as both a particular figure and the general embodiment of opposition to Christ and his elect.

R. BULTMANN, *Der Stil der paulinischen Predigt und die kynisch-stoische Diatribe* [1910], Forschungen zur Religion und Literatur des Alten und Neuen Testaments 13 (Göttingen: Vandenhoeck & Ruprecht, 1984, DM 34) vii and 110 pp. ISBN: 3-525-53813-8.

This reprint of Bultmann’s study of Paul’s preaching in light of the Cynic-Stoic diatribe is prefaced by H. Hübner’s three-page discussion of the work’s abiding significance. The first part considers the style of the diatribe: its dialogical character, rhetorical character, components and their arrangement, method of argumentation, and tone and mood. The second part discusses Paul’s style with reference to the diatribe form: dialogical elements, rhetorical artistry, arrangement of ideas, method of argumentation, and tone and mood. Bultmann concluded that Paul’s preaching was expressed partly in forms like those used by the Cynic-Stoic popular philosophers in their diatribes.

R. P. CAUDILL, *First Corinthians. A Translation with Notes* (Nashville, TN: Broadman, 1983, paper \$5.95) 223 pp. LCN: 82-71220. ISBN: 0-8054-1391-X.

After a nine-page introduction to 1 Corinthians, Caudill presents a new English translation of the Greek text, with brief notes below on etymology, syntax, and other grammatical points. Then he provides more extensive "explanatory notes" for each chapter in the letter. Caudill is pastor emeritus of First Baptist Church in Memphis, TN.

H. W. CHILSTROM, *Hebrews. A New and Better Way* (Philadelphia: Fortress, 1984, paper \$3.50) 78 pp. LCN: 83-5600. ISBN: 0-8006-1717-7.

After some practical suggestions about unlocking the treasure in Hebrews, this book presents an exposition of each pericope according to the following general outline: the Son of God—our Lord (1:1-2:4), the Son of Man—our brother (2:5-18), a better leader (3:1-4:13), a better high priest (4:14-7:28), a better covenant (8:1-13), a better sacrifice (9:1-10:39), and therefore . . . hope (11:1-13:25). Chilstrom is bishop of the Minnesota Synod of the Lutheran Church in America.

R. W. COWLEY, *The Traditional Interpretation of the Apocalypse of St. John in the Ethiopian Orthodox Church*, University of Cambridge Oriental Publications 33 (Cambridge, UK—London—New York: Cambridge University Press, 1983, \$69.50) xvi and 417 pp., 5 figs., microfiche. Bibliography. Indexed. LCN: 82-19834. ISBN: 0-521-24561-3.

Part of a dissertation accepted by Cambridge University in 1979, this volume aims to describe the traditional biblical and patristic Amharic commentary material of the Ethiopian Orthodox church, and to present in translation representative samples of Amharic and Geez commentary material. After discussing the composition, nature, and provenance of this material, it supplies introductions to and annotated translations of a Geez commentary on the book of Revelation (*Tergwame Qälämsis*) and the Amharic *Andemta* on Revelation. A microfiche in the pocket at the back of the volume contains the Geez text of *Tergwame Qälämsis* reproduced from British Library MS Orient 13830, along with textual variants.

G. W. DEMAREST, *1, 2 Thessalonians, 1, 2 Timothy, Titus*, The Communicator's Commentary 9 (Waco, TX: Word Books, 1984, \$14.95) 333 pp. Bibliography. LCN: 81-71764. ISBN: 0-8499-0162-6.

Demarest, senior pastor of La Canada Presbyterian Church in suburban Los Angeles, provides for each of the five Pauline letters treated in this volume a brief introduction, an outline of content, the New King James Version of each pericope, and exegetical-homiletical observations. He finds three great themes in the five letters: church government and organization, sound doctrine, and quality in Christian living.

F. DUMORTIER, *Croyants en terres païennes. Première Épître aux Corinthiens* (Paris: Éditions Ouvrières, 1982, paper 46 F) 198 pp., 2 maps. Illustrated. ISBN: 2-7082-2223-6.

After comments on how to read a text, Dumortier presents for individual pericopes in 1 Corinthians a French translation and an exposition according to the following outline: Paul and Corinth (1:1-3; 1:4-9; 16:21-24), the power of the crucified one (1:10-17; 1:18-2:5; 3:4-9; 3:21-4:2), the impact of faith on the affective life (7:1-7; 7:17-24), eating food as a vital need and as a risk for faith (8:1-13), the signs of the Spirit (12:4-11), and Christ is risen! (15:1-11; 15:12-58). A seven-page glossary is included. Dumortier is also the author of *La fin d'une foi tranquille* (1975).

H.-J. ECKSTEIN, *Der Begriff Syneidesis bei Paulus. Eine neutestamentlich-exegetische Untersuchung zum "Gewissensbegriff,"* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 10 (Tübingen: Mohr-Siebeck, 1983, paper DM 64) vii and 340 pp. Bibliography. Indexed. ISBN: 3-16-144743-3.

Prepared as a doctoral dissertation under the direction of M. Hengel and accepted by the Evangelical theological faculty at Tübingen in 1980, this investigation of the term *syneidēsis*

begins with an analysis of the semantic problems and a review of research. Then it examines the occurrences of *syneidēsis* and related or equivalent words in secular Greek writings, Latin literature, the OT (Hebrew and Greek), and later Jewish works. Finally, it focuses on the uses of *syneidēsis* and related terms in Paul's letters (Rom 2:15; 9:1; 2 Cor 1:12; etc.), compares the Pauline usage with that in other NT books, and considers the place of *syneidēsis* in Pauline thought and religious history.

F. O. FRANCIS AND J. P. SAMPLEY (EDS.), *Pauline Parallels*, Foundations and Facets: New Testament (2nd ed.; Philadelphia: Fortress, 1984, \$29.95) xlii and 373 pp. Indexed. LCN: 83-48920. ISBN: 0-8006-2103-4.

The first edition of this synopsis of the Pauline epistles [see *NTA* 20, pp. 244-245] has been redesigned and revised to make it an even more practical tool for students. After a twenty-page table of parallels, it presents sequentially the Revised Standard Version translations of Romans, 1-2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1-2 Thessalonians, and Philemon, along with related Pauline passages in parallel columns and other references below (to fragmentary parallels, Acts and the Pastorals, and other biblical passages). The criteria employed in juxtaposing passages beside a particular Pauline text were similarities of letter structure, form, and theme or image. Francis is professor of religion at Chapman College in Orange, CA, and Sampley is adjunct professor of NT at Boston University School of Theology.

P. GORDAY, *Principles of Patristic Exegesis. Romans 9-11 in Origen, John Chrysostom, and Augustine*, Studies in the Bible and Early Christianity 4 (New York—Toronto: Edwin Mellen Press, 1983) xvii and 403 pp. Bibliography. Indexed. LCN: 83-20588. ISBN: 0-88946-602-5.

After considering the problem raised by Romans 9-11 in modern scholarship, Gorday surveys the ways in which patristic Pauline exegesis has been understood and represented in postpatristic exegesis. Then he investigates the relationship between Romans 1-8 and 9-11 and the place of the latter chapters in the total argument of Romans according to Origen, John Chrysostom, and Augustine, respectively. The appendix lists the modern sources for Origen's commentary on Romans. Gorday concludes that Romans 9-11 passed from being taken as the climax and keystone of Paul's argument (Origen), through being viewed as an illustration and aside (John Chrysostom), to being understood as a logical presupposition and separate statement of the argument (Augustine). The volume is a revised version of a doctoral dissertation directed by E. TeSelle and accepted by Vanderbilt University in Nashville, TN, in 1980. TeSelle has contributed a five-page introduction regarding the importance of the history of exegesis.

F. GRÜNZWEIG, *Johannes-Offenbarung*, 2 vols., EDITION C: Bibel-Kommentar B 24 and B 25 (2nd ed.; Neuhausen—Stuttgart: Hänssler-Verlag, 1983, DM 34.80 each) 381 pp. and 315 pp. ISBN: 3-7751-0596-4 (vol. 1); 3-7751-0643-X (vol. 2).

After a ten-page introduction to the book of Revelation and a schematic overview of its structure, these two volumes provide for each pericope a German translation, an exposition, and suggestions for group study. The following general outline is proposed: the true reality already during the course of world history (1:1-5:14), the end-history (6:1-19:10), and God's revelatory activity—the goal of God's ways (19:11-22:21). Grünzweig maintains that the key to understanding Revelation is the principle of interpreting Scripture with Scripture.

N. HUGEDÉ, *Le Sacerdoce du Fils. Commentaire de l'Épître aux Hébreux* (Paris: Editions Fischbacher, 1983, paper 87 F) 267 pp. Bibliography. ISBN: 2-7119-1002-6.

Hugedé, author of *Saint Paul et la Grèce* (1982), first presents an exposition of key passages in Hebrews: the prologue (1:1-3), the name of Christ (1:4-2:18), the legitimacy of Christ's priesthood (3:1-6), the humanity of Jesus the high priest (4:14; 5:10), a new Melchizedek (7:1-28), the true tent (8:1-9:28), and the invitation to the sacred meal

(10:1-39). The second part discusses the biblical prefiguration of the priesthood of the Son, and the 29-page conclusion treats the theological significance of the Son's priesthood according to Hebrews.

A. J. HULTGREN AND R. AUS, *I-II Timothy, Titus. II Thessalonians*, Augsburg Commentary on the New Testament (Minneapolis, MN: Augsburg, 1984, paper \$7.95) 223 pp. Bibliographies. LCN: 83-72126. ISBN: 0-8066-8874-2.

Hultgren's 38-page introduction to the Pastoral epistles treats their authorship (pseudonymous), setting and rise (Ephesus, ca. A.D. 100), theology, view of church order, and attitudes toward the false teachers. Then he gives an outline and pericope-by-pericope exposition of 1 Timothy, 2 Timothy, and Titus, respectively. The final 33 pages in the volume contain Aus's introduction to and commentary on 2 Thessalonians, in which he assumes Pauline authorship. Hultgren is professor of NT at Luther Northwestern Theological Seminary in St. Paul, MN, and Aus is pastor of a Lutheran congregation in West Berlin.

C. LECOMPTE, *I Thessalonicenzen*, Verklaring van een Bijbelgedeelte (Kampen: Kok, n.d., paper 20.10 gld.) 144 pp. ISBN: 90-242-2863-8.

After a two-page introduction to 1 Thessalonians, this volume offers Dutch translations and expositions of each pericope in the letter: address (1:1), our thanks for you (1:2-5), your fidelity (1:6-10), our love for you (2:1-12), your imitation (2:13-16), we wanted to come (2:17-20), the sending of Timothy (3:1-5), the report from Timothy (3:6-9), etc.

G. LUEDEMANN, *Paul, Apostle to the Gentiles. Studies in Chronology*, trans. F. S. Jones (Philadelphia: Fortress, 1984, \$29.95) xxii and 311 pp. Bibliography. Indexed. LCN: 83-48919. ISBN: 0-8006-0714-7.

The English version of *Paulus, der Heidenapostel: Band 1* [NTA 24, p. 307] adds references to works published since 1980, omits some notes, and makes minor adjustments in the main text. It also contains a two-page foreword by J. Knox, and a six-page postscript in which the author comments on reviews and articles dealing with his book. Luedemann is professor of NT and director of the Institute of Early Christian Studies at the University of Göttingen.

R. P. MARTIN, *The Spirit and the Congregation. Studies in 1 Corinthians 12-15* (Grand Rapids: Eerdmans, 1984, \$7.95) vii and 168 pp. Bibliography. Indexed. LCN: 84-10213. ISBN: 0-8028-3608-9.

Martin, professor of NT and director of the graduate studies program at Fuller Theological Seminary in Pasadena, CA, gives three reasons why 1 Corinthians 12-15 claims our attention and interest: its teaching on the church, insights into the Holy Spirit's role in the church and worship, and picture of Paul the pastor. His studies on the text appear under the following headings: the Christian's Lord and service (12:1-11); body life (12:12-31); in praise of love (13:1-13); prophesying, praising, praying (14:1-25); men and women at worship (14:26-40); the risen Lord (15:1-19); the kingdom now and then (15:20-34); and the resurrection hope (15:35-58).

D. PATTE, *Preaching Paul*, Fortress Resources for Preaching (Philadelphia: Fortress, 1984, paper \$4.95) 95 pp. Bibliography. Indexed. LCN: 84-47931. ISBN: 0-8006-1140-3.

Patte, author of *Paul's Faith and the Power of the Gospel* (1983), aims to set forth the main features of Paul's teaching in order to focus on its implications for preaching and witnessing to the gospel in contemporary situations. He states and elucidates fifteen theses about "preaching Paul" under four headings: proclamation of the word and transmission of the gospel, discovering the fulfillments of the gospel, proclaiming the gospel as power of God for salvation, and preaching Paul in a worship service. Particular attention is given to the charismatic, typological, and eschatological features of Paul's faith, and their significance for proclamation.

R. PESCH, *Die Entdeckung des ältesten Paulus-Briefes. Paulus—neu gesehen. Die Briefe an die Gemeinde der Thessalonicher*, Herderbücherei 1167 (Freiburg—Basel—Vienna: Herder, 1984, paper DM 7.90) 127 pp. ISBN: 3-451-08167-9.

Pesch argues that 1 Thessalonians combines Paul's letter from Athens to the Thessalonians, written in A.D. 49, with his letter from Corinth, written in A.D. 50. After discussing the founding of the Thessalonian church and 1 Thessalonians, the author expresses doubts about the literary unity of the extant letter, and reconstructs the original letters from Athens (2:13-16; 2:1-12; 2:17-3:5; 4:1-8; 3:11-13) and Corinth (1:1-10; 3:6-10; 4:9-5:28). He also considers the redaction of the two letters into one, and the composition of 2 Thessalonians.

V. C. PFITZNER, *Chi Rho Commentary on Hebrews* (Adelaide, S. Australia: Lutheran Publishing House, 1979, paper) 256 pp. Bibliography. ISBN: 0-85910-079-0.

Pfitzner, lecturer in NT at Luther Seminary in North Adelaide, presents his commentary on Hebrews in five major sections: Christ is above all angels and Moses—listen to his word (1:1-4:13); Christ has become our eternal high priest—cling to him (4:14-6:20); Our eternal high priest has established the new covenant (7:1-10:18); Faith follows the new and loving way—run with perseverance (10:19-12:29); and final exhortation and conclusion (13:1-25). Also included are a ten-page introduction, five expanded comments, a glossary, and an annotated bibliography.

F. REFOULÉ, “. . . et ainsi tout Israël sera sauvé.” *Romains 11, 25-32*, *Lectio Divina* 117 (Paris: Cerf, 1984, paper 133 F) 292 pp. Bibliography. ISBN: 2-204-02151-2.

Refoulé, director of the École Biblique in Jerusalem, begins his study on Paul's understanding of the salvation of Israel by considering the “mystery” according to Rom 11:25-27: the present state of the question, the search for a solution, and the meaning of “All Israel will be saved.” The second part explores why Israel is to be saved according to Rom 11:28-32: the irrevocable nature of God's gifts and call (vv. 28-29), and the promise that Israel will obtain divine mercy (vv. 30-32). The third part treats related questions: “in your favor,” revelation or inspired exegesis, and Pauline rhetoric. Refoulé concludes that in Rom 11:25-32 Paul did not announce the salvation of Israel as a people, but only the salvation of those pious Jews who constituted the remnant before the proclamation of the gospel.

A. SALAS (ED.), “*Se anonado.*” *El himno “kenótico”: Flp 2,6-11*, *Biblia y Fe. Revista de teología bíblica*, vol. 10, no. 29 (Madrid: Escuela Bíblica, 1984, paper 300 ptas. or \$4) 127 pp. Bibliography. ISSN: 0210-5209.

After G. Cañellas's article on the “kenotic” hymn in Phil 2:6-11, the other eight articles in this fascicle focus on aspects of the portrayal of Jesus in the hymn: preexistence (S. Folgado), emptying himself (J. Alonso Díaz), becoming human (E. Villar), obedience (M. Saenz de Santa María), humiliation and death (V. Casas), glorification (A. Salas), being proclaimed as Lord (L. Marina Viamonte), and kenosis in the poor today (L. Tous). A three-page bibliography on Phil 2:6-11 is included.

R. H. SMITH, *Hebrews*, Augsburg Commentary on the New Testament (Minneapolis, MN: Augsburg, 1984, paper \$7.95) 207 pp. Bibliography. LCN: 83-72125. ISBN: 0-8066-8876-9.

Smith, professor of NT at Pacific Lutheran Theological Seminary in Berkeley, CA, and author of *Easter Gospels* (1983), describes Hebrews as one of the premier documents of encouragement in all of Christian history. In his fifteen-page introduction, he treats authorship, theological outlook, date of writing, original situation, and form and structure. His commentary follows a tripartite outline: Give heed to the word spoken in Jesus (1:1-4:13); Let us hold fast our confession (4:14-10:31); Strive to reach the heavenly goal (10:32-13:25). An annotated bibliography and twenty-one pages of notes conclude the volume.

K. STAAB (ED.), *Pauluskommentare aus der griechischen Kirche. Aus Katenenhandschriften gesammelt und herausgegeben* [1st ed., 1933] (2nd ed.; Münster: Aschendorff, 1984, paper DM 92) xlviii and 684 pp. Indexed. ISBN: 3-402-03985-0.

The reprint of a work first published in 1933, this edition includes a new one-page foreword by B. Kötting. The volume presents the Greek texts of patristic comments on the Pauline epistles (including Hebrews) that were preserved in the catena manuscripts. The eleven commentators whose works are excerpted are Didymus of Alexandria, Eusebius of Emesa, Acacius of Caesarea, Apollinaris of Laodicea, Diodorus of Tarsus, Theodore of Mopsuestia, Severian of Gabala, Gennadius of Constantinople, Oecumenius of Tricca, Photius of Constantinople, and Arethas of Caesarea.

J. TICKLE, *The Book of Revelation. A Catholic Interpretation of the Apocalypse* (Liguori, MO: Liguori Publications, 1983, paper \$3.95) 143 pp., 3 figs. LCN: 83-82062. ISBN: 0-89243-195-4.

Tickle, rector of the Immaculate Heart of Mary Cathedral in Los Cruces, NM, aims to introduce the Roman Catholic church's interpretation of the symbols, message, and theme of Revelation. After chapters on background and theme and on authorship and style, he presents his exposition in three major parts: the church incarnate (chaps. 1-3)—of seven churches and their problems; the church committed (chaps. 4-20)—of heaven, scrolls, seals, trumpets, plagues, and judgment; and the church transfigured (chaps. 21-22)—of the new Jerusalem.

P. WRIGHTMAN, *Paul's Later Letters: From Promise to Fulfillment* (Staten Island, NY: Alba House, 1984, paper \$9.95) xii and 238 pp. LCN: 84-11039. ISBN: 0-8189-0441-0.

The sequel to the author's *Paul's Early Letters: From Hope through Faith to Love* [NTA 28, p. 212], this volume provides guidance for nonspecialists in reading Paul's letters to the Romans, Philemon, the Colossians, the Ephesians, the Philippians, and Titus and Timothy. Paul's personal theological and spiritual adventure in these letters is characterized as a journey from promise to fulfillment.

S. ZEDDA, *Relativo e assoluto nella morale di San Paolo*, Biblioteca di cultura religiosa 43 (Brescia: Paideia, 1984, paper 25,000 L) 393 pp. Bibliography. Indexed.

After considering the role of the Bible in solving moral problems, Zedda makes observations about the absolute and relative character of the Bible's moral teachings, and discusses transcendental and categorical moral norms in the Bible. Then he investigates Paul's moral teachings in three central areas: the body-person, the family (marriage and women), and social life (in civil society and the church). He concludes that Paul's ethical teachings were bound to the baptismal mystery, that his categorical norms were strengthened by judgments and verdicts of varying importance, and that even when tied to contingent situations they expressed eternally valid demands.

BIBLICAL THEOLOGY

R. AGUIRRE MONASTERIO, *La Iglesia del Nuevo Testamento y Preconstantiniana*, Curso de Ecclesiología 2 (Madrid: Fundación Santa María, 1983, paper) 45 pp. ISBN: 84-348-1155-3; *Reino, Parusía y Decepción*, Curso de Escatología 8 (Madrid: Fundación Santa María, 1984, paper) 67 pp. ISBN: 84-348-1318-1.

These two booklets contain the texts of lectures delivered at the Colegio Mayor Chaminade in Madrid. The booklet on the church treats the primitive community in Jerusalem and the church at Antioch, Paul, the Pauline tradition, the Jewish-Christian tradition, external conflicts (with Jews and the Roman empire), and orthodox Christianity as the church. The second booklet discusses Jesus' proclamation of the reign of God, the parousia of the Lord as the post-Easter transformation of Jesus' preaching of the reign of God, the parousia of the Son

of Man, disappointment at the delay of the parousia, and the parousia and the church today. Aguirre Monasterio is professor of NT at the Universidad de Deusto (Bilbao).

J. B. BAUER, *Alle origini dell'ascetismo cristiano*, trans. F. Maccabruni, ed. F. Montagnini, Studi Biblici 66 (Brescia: Paideia, 1983, paper 7,000 L) 110 pp. Indexed.

This volume presents Italian versions of three essays published in German in *Wort und Wahrheit*. They deal with asceticism and flight from the world (1972), Jesus and the letter of divorce (1971), and the origins of celibacy (1970). Particular attention is given to the pertinent NT and patristic evidence.

Y. BOINNARD ET AL., *Mort de Jésus. Dossier pour l'animation biblique*, Essais Bibliques 8 (Geneva: Labor et Fides, 1984, paper) 140 pp. Bibliographies. ISBN: 2-8309-0014-6.

After an introduction by P. Roulet and B. Bonvin, this volume presents articles by J. Zumstein on the death of Jesus and the NT witnesses to it, D. Marguerat and S. Vuilleumier on Mk as the Gospel of the crucified God (Mk 14:1–16:8), P. Nicolet and F. Schneider on the folly of preaching the cross (1 Cor 1:18–2:5), D. Clerc on the King of the Jews before Pilate (Jn 18:28–19:16), and J. Despland and Y. Boinnard on the OT themes of expiation and redemption.

L. CORLAY, *Pâques. Le fil conducteur de la Bible*, Maranatha 1 (Paris: Médiaspaul, 1984, paper 65 F; Montreal: Éditions Paulines) 191 pp., 8 maps. Bibliography. ISBN: 2-7122-0204-X (Médiaspaul), 2-89039-309-7 (EP).

The nine chapters in this exposition of Passover as the chief motif of the Bible treat the primitive Passover, God's care for the least of peoples, God's eternal fidelity even in the face of Israel's infidelity, the need for someone to reconnect us with God's love, the Gospels as the rereading of Exodus, the true Passover Lamb, the proclamation of the resurrection in the first Christian generation, entering into the resurrection through everyday life, and living Passover through the sacraments. The book was prepared with the help of M. Du Buit.

R. J. DALY (ED.), *Christian Biblical Ethics. From Biblical Revelation to Contemporary Christian Praxis: Method and Content* (New York—Ramsey, NJ: Paulist, 1984, paper \$9.95) iv and 332 pp. Indexed. LCN: 83-61906. ISBN: 0-8091-2592-7.

Produced in connection with the Catholic Biblical Association's Task Force on Christian Biblical Ethics, this volume attempts to formulate the nature of the relationship between the Bible and Christian ethics, and to develop some practical methods for doing Christian biblical ethics. The first part discusses methodology under four headings: approaches to the Bible, the Bible and theology, the Bible and ethics, and story and image. The second part demonstrates what effect the proposed method might have on exegesis and biblical theology: the Christian ethics of the Lukan Sermon on the Plain (L. J. Topel), living up to Matthew's Sermon on the Mount (F. E. Schuele), the NT love command and the call to nonviolence (R. J. Daly), Paul's dying/rising ethics in 1 Corinthians (T. J. Keegan), 1 Cor 7:8–24—marriage and divorce (J. A. Fischer), dissent within a religious community according to Romans 9–11 (Fischer), politics and ethics according to Rom 13:1–7 (Fischer), and human sexuality and Christian biblical revelation. The appendix outlines a methodology for applying biblical texts to ethical decisions. The book was written in large part and edited by Daly in cooperation with Fischer, Keegan, and A. J. Tambasco, and with additional contributions by Topel and Schuele.

C. J. DEN HEYER, *De messiaanse weg. I: Messiaanse verwachtingen in het Oude Testament en in de vroeg-joodse traditie* (Kampen: Kok, 1983, paper 39.50 gld.) 239 pp. Indexed. ISBN: 90-242-2747-X.

This first volume in den Heyer's Christology of the NT begins with methodological reflections and a discussion of the origin of Jewish messianism. Then it presents chapters on aspects of messianism in the OT and Judaism: the "anointed of the Lord," the "Day of the Lord,"

the "servant of the Lord," the restoration of the Davidic dynasty, the messianic vacuum, apocalyptic visions, the holy war of the Maccabees and its consequences, the revival of the Davidic dynasty, two anointed ones—priest and king, and the messianic uprising.

R. DILLMANN, *Das Eigentliche der Ethik Jesu. Ein exegetischer Beitrag zur moraltheologischen Diskussion um das Proprium einer christlichen Ethik*, Tübinger Theologische Studien 23 (Mainz: Grünewald, 1984, paper DM 25) 133 pp. Bibliography. ISBN: 3-7867-1097-X.

The revised version of a doctoral dissertation directed by F. Lentzen-Deis and accepted by the Philosophisch-Theologische Hochschule Sankt Georgen in Frankfurt in 1981, this study investigates the distinctiveness of Christian ethics from the perspective of NT exegesis. The first part reviews the discussions about the distinctiveness of Christian ethics in moral theology, and about Jesus' ethical stance in the exegetical literature, concluding with a brief statement of hermeneutical presuppositions. The second part focuses on two NT pericopes: the renunciation of possessions as the presupposition of discipleship (Mk 10:17-31 parr.), and the controversy about clean and unclean (Mk 7:1-23 parr.). The third part draws out the consequences of the two exegetical analyses, and formulates eight theses regarding Jesus' ethical stance.

F. S. FIORENZA, *Foundational Theology. Jesus and the Church* (New York: Crossroad, 1984, \$22.50) xix and 326 pp. Indexed. LCN: 84-7764. ISBN: 0-8245-0494-1.

Fiorenza, associate professor of theology at the Catholic University of America in Washington, DC, discusses four distinct foundational theological problems: the resurrection of Jesus, the foundation of the church, the mission of the church, and the nature of fundamental/foundational theology. In each case he sketches the historical emergence of the theological issue, surveys the traditional and contemporary options, and offers constructive proposals by applying recent hermeneutical theory.

D. FLUSSER, *Bemerkungen eines Juden zur christlichen Theologie*, Abhandlungen zum christlich-jüdischen Dialog 16 (Munich: Kaiser, 1984, paper DM 22) 104 pp. Indexed. ISBN: 3-459-01538-1.

The six studies in this collection treat Jesus and the synagogue (1971), a new sensitivity in Judaism and the Christian message [§ 13-423], the Jewish origin of Christology (1969), the sacraments and Judaism [§ 27-1126], J. C. Lavater and G. Lessing's *Nathan der Weise*, and the development of Christianity out of Judaism [§ 28-696]. P. von der Osten-Sacken has contributed a three-page introduction.

F. GILS, *Désaltérés par l'unique Esprit* (Paris—Fribourg: Éditions Saint-Paul, 1982, paper 75 F) 222 pp. Bibliography. ISBN: 2-85049-225-6.

After surveying the OT and Jewish data on the Holy Spirit, Gils discusses the Spirit in the Synoptic Gospels, Acts, the Pauline writings, Hebrews, and the Johannine writings. Also included are a chapter on the Holy Spirit and the Virgin Mary, and a thirteen-page synthesis of the biblical evidence about the Spirit. L. J. Suenens has contributed a one-page preface.

G. HILLERDAL, *Simon Petrus* (Stockholm: EFS-förlaget, 1983) 118 pp., 5 illustrations, map. ISBN: 91-7080-573-3.

This discussion of the NT data about Peter contains chapters on the call of Simon the fisherman to discipleship, his place among the Twelve, Peter and John, Simon the Rock, Peter as church leader after Easter, Peter as leader of the Jerusalem mission, Peter in Antioch, the apostles' meeting in Jerusalem, Peter's fifteen years as a missionary, his arrival in Rome, his martyrdom, and his role as the rock on which Christ's church is built (see Mt 16:18).

X. LÉON-DUFOUR ET AL., *Mort pour nos péchés. Recherche pluridisciplinaire sur la signification rédemptrice de la mort du Christ*, Publications des Facultés Universitaires Saint-Louis 4 (3rd ed.; Brussels: Facultés Universitaires Saint-Louis, 1984, paper 350 Bel. fr.) 175 pp.

First published in 1976, the four essays in this volume discuss the redemptive significance of Jesus' death from various methodological perspectives: NT exegesis (X. Léon-Dufour), anthropology (A. Vergote), the ethnosociology of religions (R. Bureau), and systematic theology (J. Moingt). Léon-Dufour's essay considers both the early Christian understanding of Jesus' death and Jesus' understanding of his own death. D. Coppieters de Gibson has supplied a four-page foreword.

H.-G. LINK (ED.), *The Roots of Our Common Faith. Faith in the Scriptures and in the Early Church*, Faith and Order Paper 119 (Geneva: World Council of Churches, 1984, paper 13.90 Sw. fr. or \$6.95 or £4.50) viii and 135 pp., 10 plates, 2 figs. ISBN: 2-8254-0795-X.

Five papers in this volume deal with faith according to the Scriptures: M. Wyschogrod on the Shema Israel and the NT, E. Flesseman-van Leer on Abraham as the father of believers (see Genesis 12–25), J. Pantelis on the apostolic faith in relation to Jesus' teaching and deeds, G. Wagner on the apostolic faith in the Epistles and later parts of the NT, and R. E. Brown on faith in the late NT writings in relation to the contents of the early creeds. Also included are Link's description of the development of the Apostolic Faith Project, a report on the apostolic faith in Scripture and the early church issued by the 1983 consultation in Rome, five papers on the apostolic faith in the early church (by V. C. Samuel, E. Lanne, G. Kretschmar, E. G. Hinson, and T. Lugojanul), and a list of participants.

E. LOHSE, *Grundriss der neutestamentlichen Theologie*, Theologische Wissenschaft 5 (3rd, rev. ed.; Stuttgart: Kohlhammer, 1984, paper DM 24) 171 pp. Bibliographies. Indexed. ISBN: 3-17-008614-6.

The revised and updated version of Lohse's outline of NT theology, which was first published in 1974 [NTA 19, p. 401] and revised in 1979 [NTA 24, p. 99].

R. N. LONGENECKER, *New Testament Social Ethics for Today* (Grand Rapids: Eerdmans, 1984, paper \$5.95) xiii and 108 pp. Bibliography. LCN: 84-1663. ISBN: 0-8028-1992-3.

In determining the role that the NT should play in the formation and expression of Christian social morality today, Longenecker, professor of NT at Wycliffe College, University of Toronto, distinguishes between declared principles and described practices. The five chapters in his investigation appear under the following headings: an initial dilemma (to whom shall we go?), a developmental hermeneutic (new treasures as well as old), the cultural mandate (neither Jew nor Greek), the social mandate (neither slave nor free), and the sexual mandate (neither male nor female).

G. MAIER (ED.), *Zukunftserwartung in biblischer Sicht. Beiträge zur Eschatologie. Bericht von der 3. Theologischen Studienkonferenz des Arbeitskreises für evangelikale Theologie* (Wuppertal: Brockhaus, 1984, paper DM 17.80; Giessen—Basel: Brunnen) 160 pp. Bibliographies. ISBN: 3-417-29313-8 (Brockhaus), 3-7655-9313-3 (Brunnen).

Prepared for a conference held at Tübingen in 1983, the nine papers in this volume treat ways and wrong ways of Christian eschatology (F. Beisser), the essence of biblical prophecy (F. Flückiger), future expectation in the Bible (G. Maier), secular future expectations today (W. Schlichting), the significance of 1 Thes 4:13–5:11 for describing Christian future expectation (H. Egelkraut), the exegesis of 1 Corinthians 15 (H. Hempelmann), the hermeneutical starting point for eschatology with reference to 2 Thessalonians 2 (E. Lubahn), 2 Peter and eschatology (R. Riesner), and the evidence in Revelation for Christ's thousand-year reign on earth (H. Stadelmann).

R. McDONNELL, *Prayer Pilgrimage Through Scripture* (New York—Ramsey, NJ: Paulist, 1984, paper \$6.95) vii and 133 pp., 10 photographs. Bibliographies. LCN: 83-82025. ISBN: 0-8091-2601-X.

After exploring the value of using Scripture for deepening one's relationship with God, McDonnell shows the reader how to pray with the help of the Bible according to this outline: images of God, leaders, lovers, Psalms, Jesus, Lk, Jn, Galatians, and 1-2 Corinthians. Each chapter contains introductions, comments on specific passages, and directions for embodying the biblical understandings and experiences. McDonnell is director of continuing education and assistant professor of Scripture at the Washington Theological Union in Silver Spring, MD.

V. R. MOLLENKOTT, *The Divine Feminine. The Biblical Imagery of God as Female* (New York: Crossroad, 1983, \$10.95) vii and 119 pp. LCN: 82-23542. ISBN: 0-8245-0565-4.

Mollenkott, author of *Women, Men and the Bible* (1977), discusses various biblical images of God (or Christ) as female: a woman giving birth, a nursing mother, other maternal activities, midwife, the Shekinah, Christ as female pelican, mother bear, the God of Naomi, female homemaker, beloved female, our help (*'ezer*), bakerwoman, mother eagle, mother hen, dame wisdom, and the divine milieu. She concludes that, despite their patriarchal assumptions, the biblical authors used a surprisingly large number of female images for God.

R. MULLIN, *The Wealth of Christians* (Maryknoll, NY: Orbis Books, 1984, paper \$9.95) 256 pp. Bibliography. Indexed. LCN: 84-7262. ISBN: 0-88344-709-6.

Mullin maintains that our context for living Christian life today is remarkably similar to that of the Christians under the pagan Roman emperors; then as now Christians formed an awkward part of the state. After surveying Greek and Roman teachings about wealth, poverty, and relief, he discusses relevant Jewish teachings, looks at the pertinent NT evidence, and considers how these issues were handled in the early church. Then he surveys later Christian developments in five areas: poverty, wealth, philanthropy, charitable organizations, and finance and fund-raising. He concludes that, although there is no single, coherent Christian doctrine on wealth, Christian teaching nevertheless demands a revolution in our economic lives.

F. MUSSNER, *Tractate on the Jews. The Significance of Judaism for Christian Faith*, trans. L. Swidler (Philadelphia: Fortress, 1984, \$29.95; London: SPCK) xii and 339 pp. Indexed. LCN: 83-5699. ISBN: 0-8006-0707-4 (Fortress), 0-281-04086-9 (SPCK).

The English version of *Traktat über die Juden* [NTA 25, p. 102] remedies some textual oversights, makes several corrections, and adds bibliographic references. The French version was noticed in NTA 26, p. 214.

J. NISSEN, *Poverty and Mission. New Testament Perspectives on a Contemporary Theme*, IIMO Research Pamphlet 10 (Leiden: Interuniversitair Instituut voor Missiologie en Oecumenica, 1984, paper 15 gld.) viii and 208 pp. Bibliography.

Nissen, lecturer in NT at the University of Aarhus, seeks to discover the role of poverty in the missionary task of Jesus and the first Christians, and to understand better how material about poverty and wealth was transmitted in the first Christian generations from one social setting to another. First he considers the beatitudes and Jesus' ministry, Jesus' mission and his disciples, the "poor in spirit" and Mt, good news to the poor—and to the rich? (Lk-Acts), the election of the poor (James), and Paul and the social problems in 1 Corinthians. Then he reflects on hermeneutical issues, identifying the poor and identifying with the poor, theological and ethical motivations for identifying with the poor, spirituality as sharing in God's compassion, and the poor and the rich vis-à-vis the good news.

G. O'COLLINS, *Interpreting Jesus*, Introducing Catholic Theology 2 (London: Geoffrey Chapman, 1983, paper; Ramsey, NJ: Paulist, \$9.95) xvi and 214 pp. Bibliographies. Indexed. ISBN: 0-225-66357-0 (Chapman), 0-8091-2572-2 (Paulist).

O'Collins, professor of systematic theology at the Gregorian University in Rome, offers information about and reflection on Christian beliefs regarding the person and saving function of Jesus Christ. After preliminary observations on the topic, he treats the ministry of Jesus, the death of Jesus, the resurrection of Jesus, Jesus the world's redeemer, Jesus the Son of God, and Christ beyond Christianity. Questions for discussion and bibliographic suggestions accompany most of the chapters.

G. O'COLLINS, *What Are They Saying About Jesus?* (2nd, rev. ed.; New York—Ramsey, NJ: Paulist, 1983, paper \$3.95) v and 95 pp. Bibliography. LCN: 77-70640, ISBN: 0-8091-2521-8.

The revised and updated version of a book described in *NTA* 21, p. 347, this volume first explains why classical Christology is under fire, and then discusses new christological themes, soteriology and Christology, three contemporary Christologies, the International Theological Commission's 1980 document on Christology, and commitment to Jesus. An epilogue considers some books and articles not covered in the main text, and the appendix treats the imagination of Jesus.

E. F. PALMER, *Old Law—New Life. The Ten Commandments and New Testament Faith* (Nashville, TN: Abingdon, 1984, paper \$7.95) 128 pp. Bibliography. LCN: 84-3103. ISBN: 0-687-28744-8.

Describing himself as a Christian who recognizes the Law as that which reveals the will of God, Palmer aims to explore the significance of the Law of Moses within its OT and NT settings under fourteen headings: Torah; Hear, O Israel; Moses, the beginning; one God; search for meaning; etc. A study guide is included. Palmer is pastor of the First Presbyterian Church of Berkeley, CA.

M. W. PATRICK, *The Love Commandment. How to Find Its Meaning For Today* (St. Louis, MO: CBP Press, 1984, paper \$6.95) 95 pp. Bibliography. LCN: 84-7083. ISBN: 0-8272-2118-5.

Patrick, a doctoral candidate at the University of Chicago, examines the different NT approaches to the love commandment (see Deut 6:4-5; Lev 19:18) as a way of illustrating the process of biblical interpretation. After outlining the possibilities and problems of interpreting biblical texts, she considers how the love commandment was interpreted by Jesus, Mark, Matthew, Luke, John, and Paul, respectively. A chapter on how to find the meaning of the love-commandment texts for today, and an appendix on literary approaches to studying the Bible are included.

J. ROGGE AND G. SCHILLE (EDS.), *Frühkatholizismus im ökumenischen Gespräch. Aus der Arbeit des Ökumenisch-Theologischen Arbeitskreises in der DDR* (Berlin: Evangelische Verlagsanstalt, 1983, paper M 12.50) 128 pp.

After H.-F. Weiss's outline of the problems and aspects of early catholicism in the NT, this volume presents papers by J. Rohde on early catholicism as exemplified in the development of church offices in the late NT writings, W. Wiefel on early catholicism and the synagogal heritage, W. Trilling on the theme "early catholicism," H. Schürmann on the search for the "evangelical-catholic," and F.-G. Friemel on the views of F. Hahn and K.-H. Neufeld regarding early catholicism. Also included is L. Ullrich's report on the 1979 conference held at Wittenberg for which these papers were prepared.

L. AND W. SCHOTTROFF, *Die Parteilichkeit Gottes. Biblische Orientierungen auf der Suche nach Frieden und Gerechtigkeit*, Kaiser Traktate 80 (Munich: Kaiser, 1984, paper DM 13) 111 pp. ISBN: 3-459-01548-9.

Two of L. Schottroff's articles in this book directly concern NT texts: the parable of the

lost son (Lk 15:11-32) and the hunger for love, and the Spirit of God who transforms bodies (Rom 8:1-2, 12-15, 31-39). Also included are her studies of Jonah and of Isa 1:16-21, W. Schottroff's paper on Isa 2:2-5/Mic 4:1-5, and the authors' joint introduction on dealing with the biblical tradition.

W. SCHOTTROFF AND W. STEGEMANN (EDS.), *God of the Lowly. Socio-Historical Interpretations of the Bible*, trans. M. J. O'Connell (Maryknoll, NY: Orbis Books, 1984, paper \$9.95) iv and 172 pp. Indexed. LCN: 84-5152. ISBN: 0-88344-153-5.

This volume is an English translation of the two-volume *Gott der kleinen Leute* (1979). The NT section of the German original was described in *NTA* 24, p. 88; it contains an introduction by W. Stegemann, a reflection on materialist theology by D. Sölle, and articles by E. Stegemann on Mk 2:1-3:6, L. Schottroff and W. Stegemann on Mk 2:23-28, L. Schottroff on Mt 20:1-16, and W. Stegemann on G. Theissen's thesis about vagabond radicalism in early Christianity.

W. C. SPOHN, *What Are They Saying About Scripture and Ethics?* (New York—Ramsey, NJ: Paulist, 1984, paper \$4.95) v and 148 pp. LCN: 84-60732. ISBN: 0-8091-2624-9.

Spohn, assistant professor of theological ethics at the Jesuit School of Theology in Berkeley, CA, examines six typical ways in which Christian theologians are using Scripture in ethics: the command of God, moral reminder, call to liberation, response to revelation, call to discipleship, and basis for responding love. He concludes that the different things said by theologians about Scripture and ethics reflect the rich diversity of the canonical text and the variety of methods that theologians bring to bear on Scripture.

W. STEGEMANN, *The Gospel and the Poor*, trans. D. Elliott (Philadelphia: Fortress, 1984, paper \$3.95) 78 pp. Indexed. LCN: 83-48915. ISBN: 0-8006-1783-5.

The English version of *Das Evangelium und die Armen* [*NTA* 26, p. 336], this volume contains three chapters: the poor and the gospel, good news for the poor, and prosperous Christians and the gospel of the poor. Stegemann teaches at the University of Heidelberg.

G. THEISSEN, *Biblischer Glaube in evolutionärer Sicht* (Munich: Kaiser, 1984, paper DM 30) 216 pp. ISBN: 3-459-01542-X.

Theissen, author of *Soziologie der Jesusbewegung* (3rd ed., 1981) and *Psychologische Aspekte paulinischer Theologie* (1983), attempts to interpret biblical faith in the light of evolutionary theory. After sketching the relation between scientific thinking and faith, he discusses the biblical beliefs in the one and only God (evolutionary-theoretical aspects of biblical monotheism), in Jesus of Nazareth (evolutionary-theoretical aspects of NT Christology), and in the Holy Spirit (evolutionary-theoretical aspects of the experience of the Spirit).

D. TRAKATELLIS, *Parousia tou Hagiau Pneumatos. Tria biblika dokimia* (Athens: Semantro Press, 1984, paper) 119 pp. Indexed.

Trakatellis, bishop of Vresthena and author of *Exousia kai Pathos* (1983), offers three biblical essays on the presence of the Holy Spirit: the Spirit and the Christians (Rom 8:1-27), the Holy Spirit and mission as basic aspects of the NT, and the Holy Spirit and the charisms (1 Cor 12:1-12).

A. VERHEY, *The Great Reversal. Ethics and the New Testament* (Grand Rapids: Eerdmans, 1984, paper \$13.95) x and 246 pp. Indexed. LCN: 84-6018. ISBN: 0-8028-0004-1.

Verhey, associate professor of religion at Hope College in Holland, MI, examines the ethic of Jesus, analyzes the different forms in which the early church handed down the memory of Jesus' words and deeds in the process of developing the Christian moral tradition, and deals with that tradition as it came to canonical expression in the NT writings. Then he considers the use of the NT in the continuing moral tradition of the church, concluding with a proposal about the proper use of Scripture in moral arguments and Christian life.

W. WINK, *Naming the Powers. The Language of Power in the New Testament. The Powers: Volume One* (Philadelphia: Fortress, 1984, paper \$14.95) xvii and 181 pp. Indexed. LCN: 83-48905. ISBN: 0-8006-1786-X.

Wink, professor of biblical interpretation at Auburn Theological Seminary in New York, first examines the terms for "power" in the NT and contemporary writings (*archē* and *archōn*, *exousia*, *dynamis*, *thronos*, etc.). Then he studies the problematic NT texts dealing with the principalities and powers (1 Cor 2:6-8; 15:24-27a; Rom 13:1-3; 8:38-39; Col 1:16; 2:9-10; 2:13-15; Eph 1:20-23; 2:1-2; 3:10; 6:12). Finally, he attempts a consistent interpretation of the meaning of the biblical language of power for human existence then and now. The four appendixes treat *archōn* and *archē*, *exousia*, *dynamis*, and *stoicheia*. Wink argues that the spiritual powers are the inner aspect of material, or tangible, manifestations of power. The other two volumes in the project are provisionally entitled *Unmasking the Powers* and *Engaging the Powers*.

A. F. ZIMMERMANN, *Die urchristlichen Lehrer. Studien zum Tradentenkreis der didaskaloi im frühen Urchristentum*, Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 12 (Tübingen: Mohr-Siebeck, 1984, paper DM 48) ix and 258 pp. Bibliography. Indexed. ISBN: 3-16-144828-6.

Prepared as a doctoral dissertation under the direction of C. Maurer and accepted by the Evangelical theological faculty at Bern in 1982, this investigation of the *didaskaloi* in early Christianity considers the significance of the topic for NT research, surveys scholarship on it since A. von Harnack, and discusses three ossuary inscriptions from Jerusalem that contain the term *didaskalos*. Then it focuses on the NT evidence regarding *didaskaloi*: the problem of the *didaskaloi* in 1 Cor 12:28-29, the Antiochian prophets and teachers of Acts 13:1, from the *didaskaloi* of the pre-Matthean tradition to the *grammateis* of the Matthean community, the teachers of Jas 3:1, and the *didaskaloi*-passages in the late NT writings and writings of the Apostolic Fathers. Zimmermann concludes that, shortly after Jesus' death and resurrection, a Judaizing-Pharisaic circle of *didaskaloi* was formed whose claims of superiority were soon rejected because they did not align themselves with the exclusively Christocratic understanding of the early church (see Mt 23:8-10).

THE WORLD OF THE NEW TESTAMENT

Aufstieg und Niedergang der römischen Welt. Geschichte und Kultur Roms im Spiegel der neueren Forschung. II: Principat. Fünfundzwanzigster Band (2. Teilband): Religion (Vorkonstantinisches Christentum: Leben und Umwelt Jesu; Neues Testament, Forts. [Kanonische Schriften und Apokryphen]), ed. W. Haase (Berlin—New York: de Gruyter, 1984, DM 490 or \$223) xi and pp. 893-1885, folding chart. Bibliographies. Indexed. ISBN: 3-11-009523-8.

The first part of this volume was described in NTA 27, p. 327. The second part contains articles by J. W. Voelz on the language of the NT, M. Wilcox on Semitisms in the NT, K. Berger on Hellenistic *Gattungen* in the NT, S. Segert on Semitic poetic structures in the NT, H. Koester on the transmission and history of early Christian Gospel literature, D. Dormeyer and H. Frankemölle on Gospel as literary *Gattung* and theological concept, D. L. Tiede on religious propaganda and the Gospel literature of the early Christian mission, J. L. White on NT epistolary literature in the framework of ancient epistolography, B. Reicke on the relationships among the Synoptic Gospels with respect to their origins, and R. C. Tannehill on types and functions of apophthegms in the Synoptic Gospels. A 55-page index to Berger's article concludes the volume.

M. AUGUSTIN, *Der schöne Mensch im Alten Testament und im hellenistischen Judentum*, Beiträge zur Erforschung des Alten Testaments und des antiken Judentums 3 (Frankfurt/M.—Bern—New York: P. Lang, 1983, paper 74 Sw. fr.) 313 pp. Bibliography. Indexed. ISBN: 3-8204-7640-7.

After reviewing research on beauty and the beautiful in the OT, this volume considers

human beauty in Canticles and other OT encounters between the sexes (e.g. in Genesis and 1-2 Samuel) and explores human beauty with reference to kingdoms outside Israel, Saul, David, the king and the royal family, and postexilic ideas of kingship. The final section treats the beautiful person in Hellenistic-Jewish writings with their mixture of OT and Greek elements. The study is a revised and slightly abbreviated version of a doctoral dissertation directed by C. Westermann and accepted by the Evangelical theological faculty at Heidelberg in 1980.

B. BAGATTI, *Antichi villaggi cristiani della Giudea e del Neghev*, Studium Biblicum Franciscanum, Collectio Minor 24 (Jerusalem: Franciscan Printing Press, 1983, paper \$12) 216 pp., 32 plates, 37 figs., 2 maps, 2 folding maps. Bibliography. Indexed.

This inventory of literary and archaeological evidence about the Christian villages in Judea and the Negev in antiquity is divided into five chapters: south of Jerusalem, the center, from Yavneh to Gaza, south of Gaza, and the Negev. Architectural plans and other sketches, black-and-white photographs, and maps are included.

H. W. BASSER, *Midrashic Interpretations of the Song of Moses*, American University Studies, Series 7: Theology and Religion 2 (New York—Frankfurt/M.—Bern: P. Lang, 1984, paper 54.80 Sw. fr.) ix and 314 pp. Bibliography. LCN: 83-49003. ISBN: 0-8204-0065-3.

Prepared as a doctoral dissertation under the direction of L. Silberman and accepted by the University of Toronto in 1983, this volume focuses on the thought processes of those who helped to shape the commentaries on the Song of Moses (Deut 32:1-43) in *Sifre*. After a 23-page introduction to the text and its significance, Basser provides English translations of Piska 'ot 306-341 in *Sifre* on the basis of L. Finkelstein's edition, and offers textual, linguistic, and exegetical comments below. A thirteen-page conclusion and a one-page prospectus of future research are included.

R. BICHLER, 'Hellenismus.' *Geschichte und Problematik eines Epochenbegriffs*, Impulse der Forschung 41 (Darmstadt: Wissenschaftliche Buchgesellschaft, 1983, paper DM 65) ix and 219 pp. Bibliography. Indexed. ISBN: 3-534-08801-8.

The revised version of a *Habilitationsschrift* accepted in 1980 by the faculty of arts at the University of Innsbruck, this volume explores the meaning of the Greek word *Hellēnismos* and its consequences, "Hellenism" and the ideas associated with it before J. G. Droysen's *Geschichte Alexanders des Grossen* (1833), Droysen's ideas about Hellenism, the development of the dominant ideas about Hellenism, basic problems involved in distinguishing an epoch of Hellenism, and the vain search for the essence of Hellenism. An eleven-page excursus on the problem of the Hellenists in Acts 6:1 is included.

N. BROX, *Kirchengeschichte des Altertums*, Leitfaden Theologie 8 (Düsseldorf: Patmos, 1983, paper DM 19.80) 206 pp. Bibliographies. Indexed. ISBN: 3-491-77905-7.

Brox, professor of early church history and patrology at the University of Regensburg, presents his introduction to the first six centuries of Christian history in eight chapters: the beginnings of the church; the history of mission and conversion; society, state, and Christianity; church life and organization; conflicts, heresies, and schisms; theological orientations; the theological literature of the early church; and the first four ecumenical councils.

H. CAZELLES, *La naissance de l'Église. Secte juive rejetée?* Lire la Bible 3 (2nd, rev. ed.; Paris: Cerf, 1983, paper 63 F) 142 pp., map. Bibliography. Indexed. ISBN: 2-204-02103-2.

The first edition of this presentation of the historical setting of primitive Christianity was described in NTA 13, p. 284. The revised edition includes new paragraphs on Jewish gnosis and on the significance of the destruction of the Jerusalem Temple in A.D. 70, as well as a twelve-page bibliographic supplement incorporated into the table of contents.

K. CHRIST, *The Romans. An Introduction to Their History and Civilisation*, trans. C. Holme (Berkeley—Los Angeles: University of California Press, 1984, \$19.95) x and 294 pp., 8 plates, 10 plans and maps. Bibliography. Indexed. ISBN: 0-520-04566-1.

The English version of a work published in German in 1979, this investigation of Roman history and civilization contains nine chapters: the Romans—a changing concept; foundation and early republic; the classical republic; *imperium Romanum*; ways of life; Roman law; literature, art, science and technology, and religion; the empire of late antiquity; and the Roman tradition. The appendixes consist of a chronological table, population figures, and a chart illustrating the currency system. Christ is professor of ancient history at Philipps University in Marburg/Lahn.

M. DOTHAN, *Hammath Tiberias. Early Synagogues and the Hellenistic and Roman Remains* (Jerusalem: Israel Exploration Society, 1983, \$45) viii and 88 pp., frontispiece, 36 plates, 11 plans and figs. ISBN: 965-221-003x.

The first of the two volumes that constitute the final report on the 1961-65 excavations of the southern part of ancient Hammath Tiberias, this book gives an introduction to the site and discusses the first settlement (stratum IV), the public building (stratum III), the early synagogue (stratum IIb), and the synagogue of Severus (stratum IIa). Particular attention is paid to the plan, mosaics, and inscriptions of the 3rd/4th-century A.D. Severus synagogue. The appendix provides a catalogue of coins compiled by L. Y. Rahmani and M. Sharabani.

W. H. C. FREND, *The Rise of Christianity* (Philadelphia: Fortress, 1984, \$49.95) xvii and 1022 pp., 30 plates, 6 maps. Bibliographies. Indexed. LCN: 84-3994. ISBN: 0-8006-0713-9.

Freund, professor of ecclesiastical history at the University of Glasgow, presents his survey of the first six hundred years of Christianity in four major parts: Jews and Christians, Christianity and the Roman empire, from Constantine to Chalcedon, and the parting of the ways. The section on Jews and Christians contains chapters on the Jewish background, Jesus of Nazareth, Paul and the first expansion (A.D. 30-65), the Christian synagogue (A.D. 70-135), opposition cults (A.D. 135-180), acute Hellenization (A.D. 135-193), and the emergence of orthodoxy (A.D. 135-193). A 74-page chart correlates developments in church history with events in general history between 63 B.C. and A.D. 614.

P. GARNSEY, K. HOPKINS, AND C. R. WHITTAKER (EDS.), *Trade in the Ancient Economy* (Berkeley—Los Angeles: University of California Press, 1983, \$24) xxv and 230 pp., map. Bibliography. Indexed. LCN: 82-13652. ISBN: 0-520-04803-2.

Of the thirteen papers in this volume, those most pertinent to the NT world are by D. J. Thompson (Crawford) on Nile grain transport under the Ptolemies; C. Goudineau on Marseilles, Rome, and Gaul from the 3rd to the 1st century B.C.; A. Tchernia on Italian wine in Gaul at the end of the republic; G. Pucci on pottery and trade in the Roman period; P. Garnsey on grain for Rome; H. W. Pleket on urban elites and business in the Greek part of the Roman empire; A. Carandini on pottery and the African economy; and C. R. Whittaker on late Roman trade and traders. Also included are an introduction by K. Hopkins and articles on the Greek economy in the archaic and classical periods by P. Cartledge, A. M. Snodgrass, Y. Garlan, P. Millett, and C. Mossé.

S. GIVERSEN, *Den ukendte Gud. Hermes-skrifterne i oversættelse* (Copenhagen: Gad, 1983, paper 97.60 D. kr.) 202 pp. Bibliographies. ISBN: 87-12-23781-7.

After discussing the Hermetic writings and the individual tractates, Giversen provides introductions (with bibliography) and new Danish translations for eighteen tractates in *Corpus Hermeticum*, as well as *Asclepius*, *Discourse on the Eighth and Ninth*, and *Korē Kosmou*. Seven pages of notes and a general bibliography conclude the volume.

D. GOUREVITCH, *Le mal d'être femme. La femme et la médecine dans la Rome antique*, Collection Realia (Paris: Les Belles Lettres, 1984, paper 125 F) 276 and 22 pp. Illustrated. ISBN: 2-251-33803-9.

After discussing the emancipation of women in Rome, this volume treats Roman ideas about health and sickness, the health of men and the health of women, the cycles of a woman's life, virginity and the marriage of prepubescent girls, maladies connected with the uterus, desired conception and pregnancy, childbirth and its dramas, contraception and abortion, healers of women, and the nurse under the doctor's scrutiny. Also included are a conclusion ("solitude and mimetism") and a 22-page booklet containing a chronology, a glossary of medical terms, a glossary of ancient authors and anonymous texts, an index of women mentioned in the book, and an index of modern authors.

E. S. GRUEN, *The Hellenistic World and the Coming of Rome*, 2 vols. (Berkeley—Los Angeles—London: University of California Press, 1984, \$60) x and v and 862 pp. Bibliography. Indexed. LCN: 82-8581. ISBN: 0-520-04569-6.

Gruen, professor of history at the University of California at Berkeley and author of *The Last Generation of the Roman Republic* (1974), investigates the nature of Roman expansion in the East during the 3rd and 2nd centuries B.C. against the background of Greek society and institutions. He first analyzes the institutional conventions that helped to shape the political and diplomatic confrontation of East and West. Then he seeks to interpret some of the presuppositions and expectations that Romans and Greeks brought to their encounters and to discern the understandings that arose from them. Finally, he reconstructs the early history of Roman penetration into the Hellenic East according to regions: Macedonia and Illyria, Greece, Asia Minor, the Seleucid kingdom, and Ptolemaic Egypt. The appendixes treat Roman *foedera* with Greek cities, the first encounter of Rome and the Jews, and the effects of the Roman-Jewish treaty. Gruen concludes that Hellas ultimately fell under Roman authority not because the Romans exported their structure to the East, but because the Greeks persistently drew the Romans into their own structure—until it was theirs no longer.

A. GUILLAUMONT ET AL. (EDS.), *The Gospel according to Thomas. Coptic Text Established and Translated* [1959] (San Francisco: Harper & Row, 1984, \$9.95) vii and 62 pp. Bibliography. LCN: 83-48982. ISBN: 0-06-066710-9.

The reprint in reduced size of a book described in NTA 4, p. 199, this volume presents on facing pages the Nag Hammadi Coptic text of *Gospel of Thomas* and an English translation. Also included are three pages of preliminary remarks, and a four-page index of scriptural parallels and echoes.

J. HEINEMANN (ED.), *La prière juive. Une anthologie*, trans. J. Dessellier, Les Cahiers de l'Institut Catholique de Lyon 13 (Lyon: Profac, 1984, paper 45 F) 139 pp. Bibliographies. ISBN: 2-903583-08-0.

The French version of a work published in Modern Hebrew in 1974, this anthology of 128 rabbinic texts on prayer is divided into five major sections: The Lord is near to all who call on him, supplications and "violent" prayer, stability and innovation in prayer, how to pray, and individual and community in prayer. Also included are a foreword and an introduction by Heinemann, three glossaries (on prayer and liturgy, rabbinic literature, and rabbinic terminology), a preface by P. Lenhardt, and an essay on prayer by A. J. Heschel. The book is available from the publisher at 25 rue du Plat, 69288 Lyon cedex 2, France.

R. J. HOFFMANN, *Marcion: On the Restitution of Christianity. An Essay on the Development of Radical Paulinist Theology in the Second Century*, AAR Academy Series 46 (Chico, CA: Scholars Press, 1984, \$16.50) xxv and 329 pp. Bibliography. LCN: 83-9008. ISBN: 0-89130-638-2.

Hoffmann argues that Marcion was highly influential in shaping the events that led to the domestication of Paul. The nine chapters in his 1982 Oxford University doctoral dissertation

concern the Hellenistic matrix of Marcion's religious thought, tradition and invention (the genealogy of right teaching), apostolic legitimacy (the Pauline background of Marcion's reform), the doctrine of false apostleship as the basis of Marcion's theological reform, the gnostic trajectory of Marcion's theology, the morphology of Marcion's dualism, the constructive themes of Marcion's Paulinism, the reclamation of Paul (the orthodox critique of Marcion's Paulinism), and the Marcionite error in the Pastoral epistles. M. Wiles has contributed a brief preface.

H. KLOSS, *Gnostizismus und 'Erkenntnispfad'. Ihre Gemeinsamkeit angesichts des 'Wortes vom Kreuz'. Eine religionsphänomenologische Studie*, Beihefte der Zeitschrift für Religions- und Geistesgeschichte 26 (Leiden: Brill, 1983, paper 110 gld.) xx and 361 pp. Bibliography. Indexed. ISBN: 90-04-06922-4.

After defining "gnosticism" and the Indian concept of *jñāna mārga* ("path of knowledge") and clarifying his history-of-religions presuppositions, Kloss compares the two systems of thought with respect to forms of manifestation, the experience of condemnation and the desire for salvation, being redeemed into the supraworldly sphere, and redemption from the world. Finally, he discusses the relation between the two systems and their common confrontation with the early Christian understanding of existence.

J. LAPORTE, *Eucharistia in Philo*, Studies in the Bible and Early Christianity 3 (New York—Toronto: Edwin Mellen Press, 1983, \$39.95) viii and 262 pp. Bibliography. Indexed. LCN: 82-25876. ISBN: 0-88946-913-X.

The English version of *La doctrine eucharistique chez Philon d'Alexandrie* [NTA 18, p. 126], this investigation of *eucharistia* in Philo's writings first discusses the terminology of thanksgiving, and then considers *eucharistia* with reference to liturgy, cosmic religion, and the interior life of the soul, respectively.

J. N. LIGHTSTONE, *The Commerce of the Sacred. Mediation of the Divine among Jews in the Graeco-Roman Diaspora*, Brown Judaic Studies 59 (Chico, CA: Scholars Press, 1984, paper \$18.75) xv and 217 pp. Bibliography. Indexed. LCN: 83-20180. ISBN: 0-89130-664-1.

After methodological observations, this investigation of the Judaic background of early Christianity presents chapters on magicians and divine men; the dead and their tombs; the life of the Torah in the Diaspora; the synagogue; the synagogue and the church (the sociology of Jewish-Christian interaction); and Christians, Jews in the Greco-Roman Diaspora, and rabbis. The concluding chapter deals with the commerce of the sacred and the social anthropology of knowledge, and the appendix considers Philo and philosophic mysticism.

B. MACBAIN, *Prodigy and Expiation: A Study in Religion and Politics in Republican Rome*, Collection Latomus 177 (Brussels: Latomus, Revue d'Études Latines, 1982, paper 675 Bel. fr.) 140 pp. Bibliography. ISBN: 2-87031-117-6.

MacBain argues that the political possibilities of the spontaneous phenomenon of "prodigy sighting" as a vehicle for communication between the Romans and the Italian allies did not go unappreciated in republican Rome. His study consists of five chapters: the reliability of the prodigy lists, the peregrine prodigies, expiations as vehicles for communication, the haruspices at Rome, and prodigies and the support of Etruscan morale. Five appendixes are included.

R. MACMULLEN, *Christianizing the Roman Empire (A.D. 100–400)* (New Haven, CT—London: Yale University Press, 1984, \$18) viii and 183 pp. Bibliography. Indexed. LCN: 84-3694. ISBN: 0-300-03216-1.

MacMullen, author of *Roman Social Relations, 50 B.C. to A.D. 284* (1974) and *Paganism in the Roman Empire* (1981), aims to trace the course of adhesion to the church that turned it into a dominant institution after Constantine's conversion. After methodological reflections, he considers what pagans believed, how Christianity was presented, points of contact and

modes of persuasion before A.D. 312, Constantine as a friend of the church, nonreligious factors in conversion, evangelical campaigns and publicity after A.D. 312, conversion of intellectuals, how complete conversion was, and conversion by coercion. Particular attention is given to the importance of miracle reports in pre-Constantinian conversions to Christianity.

R. T. MARCHESE (ED.), *Aspects of Graeco-Roman Urbanism. Essays on the Classical City*, BAR International Series 188 (Oxford: British Archaeological Reports, 1983, paper £10) v and 161 pp., 7 photographs, 9 maps and plans. Bibliographies.

After a ten-page introduction to ancient cities, this volume presents papers by C. Lloyd on Greek urbanity and the polis, A. Anderson on the culture of the Greek polis according to Plato and Aristotle, E. S. Ramage on urban problems in ancient Rome, D. G. Orr on the Roman city as a philosophical and cultural *summa*, D. S. Miller on Bostra in Arabia as a Nabatean and Roman city of the Near East, and T. E. Gregory on urban violence in late antiquity.

E. M. MEYERS, J. F. STRANGE, AND C. L. MEYERS, *Excavations at Ancient Meiron, Upper Galilee, Israel 1971-72, 1974-75, 1977*, Meiron Excavation Project 3 (Cambridge, MA: American Schools of Oriental Research, 1981) xxi and 276 pp., 67 plates, 68 photographs, 76 figs. Bibliography. LCN: 81-4965. ISBN: 0-89757-204-1.

This report on the archaeological excavations conducted at Meiron during the 1970s contains chapters on Meiron in ancient literary traditions, the synagogue and adjoining structures, the lower city, the tower area, soundings to the north, the cisterns, the excavated tomb, ceramics, artifacts, and conclusions. Four appendixes are included. The report was prepared by the three principal authors, with special contributions by D. E. Groh, M. Goodman, P. Smith, J. Zias, and others. E. M. Meyers served as general editor. The excavations at ancient Meiron constitute the heart of a regional archaeological project in Upper Galilee [see § 23-1020].

T. MURAOKA, *A Greek-Hebrew/Aramaic Index to I Esdras*, SBL Septuagint and Cognate Studies 16 (Chico, CA: Scholars Press, 1984, paper \$8.75) vii and 85 pp. Bibliography. LCN: 83-8690. ISBN: 0-89130-631-5.

After a brief introduction, Muraoka presents in alphabetical order each Greek word in 1 Esdras along with an indication of its meaning according to the classification in E. Hatch and H. A. Redpath's *Concordance to the Septuagint* (2 vols., 1897), the equivalent Hebrew or Aramaic word in 2 Chronicles or Ezra-Nehemiah, and the chapter-and-verse references for both the Greek and the Hebrew-Aramaic occurrences. Then he provides an alphabetical list of Hebrew and Aramaic words accompanied with their Greek equivalents. Muraoka teaches in the department of Middle Eastern Studies at the University of Melbourne.

A. NEGEV, *Tempel, Kirchen und Zisternen. Ausgrabungen in der Wüste Negev. Die Kultur der Nabatäer*, trans. G. Schmitt-Korte (Stuttgart: Calwer, 1983, DM 36) 258 pp., 115 photographs, 27 maps and figs. Bibliography. Indexed. ISBN: 3-7668-0719-6.

Negev, professor of archaeology at the Hebrew University in Jerusalem, traces the archaeological history of the Negev from the Chalcolithic period through the Byzantine era, with particular attention to the Nabateans and the sites at which the author has excavated (Oboda/Avdat, Mamphis/Kurnub, Elusa/Haluza, the Sinai). A two-page chronological chart is included.

J. NEUSNER, *A History of the Jews in Babylonia. I. The Parthian Period* [1969], Brown Judaic Studies 62 (rev. ed.; Chico, CA: Scholars Press, 1984, paper \$21) xli and 249 pp., 4 maps. Bibliography. Indexed. LCN: 84-5363. ISBN: 0-89130-738-9.

Published first in 1965 and then in revised form in 1969, this history of the Jews in Babylonia during the Parthian period is divided into four sections: from Mithridates I to Orodes II (ca. 140-40 B.C.), from Phraates IV to Vologases I (ca. 40 B.C.-A.D. 79), from

Pacorus II to Artabanus V (ca. A.D. 80-227), and the tannaitic movement in Babylonia (A.D. 70-226). Seven appendixes are included. Neusner has prepared an eighteen-page “retrospect and prospect” for this printing.

J. NEUSNER, *Judaism in the Beginning of Christianity* (Philadelphia: Fortress, 1984, paper \$5.95) 112 pp. Bibliography. Indexed. LCN: 83-48000. ISBN: 0-8006-1750-9.

Intended for students beginning to study the NT and earliest Christianity, this volume treats the world of Jesus’ people (Israel in the land of Israel—Rome in Palestine); sage, priest, messiah (three types of Judaism in the age of Jesus); the Pharisees (Jesus’ competition); the figure of Hillel (a counterpart to the problem of the historical Jesus); and Judaism beyond catastrophe (the destruction of the Temple and the renaissance of the Torah). Four of the five chapters are revised versions of parts of previously published books.

J. NEUSNER, *Major Trends in Formative Judaism. Second Series: Texts, Contents, and Contexts*, Brown Judaic Studies 61 (Chico, CA: Scholars Press, 1984, paper \$15) vii and 152 pp. Indexed. LCN: 83-20176. ISBN: 0-89130-727-3.

The seven papers in this second collection of articles on formative Judaism and its major trends [see *NTA* 28, p. 221] concern the humanistic study of formative Judaism [§ 29-378], the use of Scripture in *Leviticus Rabbah* [§ 29-379], religious authority in Judaism, the idea of history in formative Judaism, the messiah in the literature of the synagogue and in the rabbinic canon [§ 29-381], translating the Babylonian Talmud, and the study of Judaism in North America.

J. NEUSNER, *Messiah in Context. Israel’s History and Destiny in Formative Judaism, The Foundations of Judaism: Method, Teleology, Doctrine. Part Two: Teleology* (Philadelphia: Fortress, 1984, \$26.95) xxvii and 259 pp. Bibliographies. Indexed. LCN: 83-20542. ISBN: 0-8006-0716-3.

Neusner maintains that formative Judaism presented no well-crafted doctrine of the messiah, and thus its eschatology was framed within the methods of an essentially ahistorical teleology. He bases this thesis on an examination of the treatments of the messiah in the foundational document (Mishnah), the documents of exegesis and expansion (Palestinian Talmud), the compositions of scriptural exegesis (Midrashim), and the documents of exegesis and expansion (Babylonian Talmud and other extant writings). The appendix discusses the messiah outside the rabbis’ canon. Neusner has dealt with the messiah in formative Judaism in several recent articles [see §§ 28-772, 1204; 29-381, 382].

J. NEUSNER, *The Talmud of the Land of Israel. A Preliminary Translation and Explanation. Volume 33: Abodah Zarah*, Chicago Studies in the History of Judaism (Chicago—London: University of Chicago Press, 1982, \$25) x and 234 pp. Bibliography. Indexed. LCN: 81-23124. ISBN: 0-226-57693-0.

After a six-page introduction to the Mishnah tractate ‘*Aboda Zara*, this volume presents a structured English translation of ‘*Aboda Zara* in the Palestinian Talmud, along with brief explanations interspersed throughout the translation. Neusner divides the tractate into three major parts: commercial relationships with Gentiles (1:1–2:9), idols (3:1–4:7), and libation wine (4:8–5:15). Other volumes in the project have been described in *NTA* 27, p. 115; 28, p. 333.

C. OSIEK, *What Are They Saying About the Social Setting of the New Testament?* (New York—Ramsey, NJ: Paulist, 1984, paper \$3.95) vii and 93 pp. Bibliography. LCN: 84-60730. ISBN: 0-8091-2625-7.

Osiek, associate professor of NT studies at the Catholic Theological Union in Chicago and author of *Rich and Poor in the “Shepherd of Hermas”* (1983), presents her summary of the methods and discoveries of the social-historical and sociological approaches to the NT under three headings (see Gal 3:28): Jew and Greek—merging cultures (Judaism and Hellenism

in the 1st century, 1st-century consciousness); slave and free—economic and social status (the Jesus movement, Paul and the people of his world); and male and female—family structures and church organization (charism, authority, and structure; the household code and its implications).

J. J. PETUCHOWSKI (TRANS. AND ED.), *Our Masters Taught. Rabbinic Stories and Sayings* (New York: Crossroad, 1982, \$10.95) xix and 117 pp. Indexed. LCN: 82-9999. ISBN: 0-8245-0521-2.

Petuchowski, professor of Judeo-Christian studies at Hebrew Union College in Cincinnati, OH, presents his anthology of rabbinic texts under eleven headings: God and the gods, God's world and its human inhabitants, life and death, revelation and Torah, the greatest commandment, the teachers of the Torah, prayer, righteousness and charity, husband and wife, miracles and merits, and redemption and the world to come. These texts previously appeared in German versions in *Es lehrten unsere Meister* (1979) and *Ferner lehrten unsere Meister* (1980).

T. ROWLAND-ENTWISTLE, *The Illustrated Atlas of the Bible Lands* (New York: Warwick Press, 1981, \$9.90) 45 pp., ca. 60 illustrations. Indexed. LCN: 81-51291. ISBN: 0-531-09186-4.

Of the eighteen chapters contained in this illustrated atlas, those most pertinent to the NT concern the intertestamental period, the Roman conquest, where Jesus preached, Jesus' passion and resurrection, the journeys of the apostles, and the period after the Testaments. Maps and photographs accompany the main text; a time chart concludes the volume. A. Sington served as editor, J. Ferguson was an adviser, and T. Payne prepared the maps.

W. SCHMITHALS, *Neues Testament und Gnosis*, Erträge der Forschung 208 (Darmstadt: Wissenschaftliche Buchgesellschaft, 1984, paper DM 41) ix and 194 pp. Bibliography. Indexed. ISBN: 3-534-09053-5.

Schmithals, professor of NT at the Kirchliche Hochschule in Berlin, explains the problems and solutions with respect to determining the relationship between the NT and gnosis. After a 21-page introduction, he considers the possibility of gnostic elements and influences in the Pauline corpus, the Johannine corpus, the Synoptic tradition and Acts, and other NT writings, respectively. He concludes that a gnostic mission parallel to the Christian mission existed in apostolic times, and that gnostic ideas strongly influenced Pauline and Johannine theology.

N. SED, *La mystique cosmologique juive*, Études Juives 16 (Paris: Editions de l'École des Hautes Études en Sciences Sociales, 1981; Berlin—Paris—New York: Mouton Éditeur) 344 pp., 71 figs. Bibliography. Indexed. ISBN: 27132-0073-3 (Hautes Études), 27193-0470-0 (Mouton).

This exploration of the mystic cosmology in the rabbinic writings contains chapters on the basic *ma'asēh bērešit* texts (*m. Hag.* 2:1; *t. Hag.* 2:1-7; *y. Hag.* 2:1; *b. Hag.* 11b-13a), parallel literary currents, Gaonic treatises on mystical cosmology, related texts, a comparison of the pertinent texts, the figures of Michael and Metatron, and the problems of dating the literary sources. An appendix describes the zodiacal symbolism of the twelve tribes.

R. K. SHERK (ED. AND TRANS.), *Rome and the Greek East to the death of Augustus*, Translated Documents of Greece and Rome 4 (Cambridge, UK—London—New York: Cambridge University Press, 1984) xviii and 181 pp. Bibliographies. Indexed. LCN: 83-1833. ISBN: 0-521-24995-3 (cloth), 0-521-27123-1 (paper).

This anthology of English translations of 112 Greek and Latin texts traces the involvement of Rome in Greek affairs from the late 3rd century B.C. to the early 1st century A.D. For the individual texts, the editor provides a material description, a bibliography, an English

translation, and brief comments. Sherk, professor of classics at the State University of New York in Buffalo, is coeditor (with E. Badian) of the series.

A. N. SHERWIN-WHITE, *Roman Foreign Policy in the East. 168 B.C. to A.D. 1* (Norman, OK: University of Oklahoma Press, 1984, \$27.50) vii and 352 pp., 3 maps. Indexed. LCN: 83-17014. ISBN: 0-8061-1878-4.

Sherwin-White, formerly reader in ancient history at St. John's College, Oxford University, and author of *Roman Society and Roman Law in the New Testament* (1963), presents his investigation of Roman foreign policy in the East from 168 B.C. to A.D. 1 in fourteen chapters: the machinery, motives, and limitations of Roman foreign policy; Rome and the Anatolian kingdoms from 189 to 133 B.C.; connections and treaties; the acquisition of Asia; the first clash with Mithridates; the war in Greece; the Sullan aftermath; the third war; the campaigns and diplomacy of Pompeius; Greek attitudes and Roman relationships; Rome and Egypt in the late republic; the aftermath of Pompeius; oriental counteraction; and the Augustan solution.

M. SOKOLOFF (ED.), *Arameans, Aramaic and the Aramaic Literary Tradition*, Bar-Ilan Studies in Near Eastern Languages and Cultures (Ramat Gan, Israel: Bar-Ilan University Press, 1983) 143 pp. [in English] and 41 pp. [in Modern Hebrew], 2 photographs. Bibliography. ISBN: 965-226-038-X.

Of the fourteen articles in this volume (twelve in English, two in Modern Hebrew), those most pertinent to the NT world are by T. Muraoka on the morphosyntax of the infinitive in targumic Aramaic, J. Naveh on a recently discovered Palestinian-Jewish Aramaic amulet, M. L. Klein on new editions of the Palestinian Targums of the Pentateuch, and Y. Komlos on the exegesis of Amos in *Targum Jonathan*. The other contributors are M. Heltzer, E. Lipiński, J. B. Segal, A. Skaist, M. Z. Kaddari, S. A. Kaufman, A. C. Klugkist, G. Goldenberg, J. Blau, and Y. Sabar.

M. SORDI (ED.), *Politica e religione nel primo scontro tra Roma e l'Oriente*, Contributi dell'Istituto di storia antica 8, Scienze storiche 30 (Milan: Vita e Pensiero, 1982, paper 24,000 L) ix and 203 pp., fig.

The fifteen articles in this volume investigate various aspects of the encounter between Rome and the East during the first Syrian war (early 2nd century B.C.), when the Romans first conceived the idea of a world empire. They appear under three major headings: the fragments of Antisthenes of Rhodes (by M. Porqueddu Salvioli, C. Bearzot, and G. Amiotti), Athena and the Palladium (by C. Miliani, Bearzot, A. Mastrocinque, M. Sordi, and C. Cogrossi), and political struggle and religious fears in the first encounter between Rome and the East (Mastrocinque, I. Calabi Limentani, Sordi, V. Manfredi, G. Zecchini, A. Luisi, and A. Grilli).

J. D. THOMAS, *The epistrategos in Ptolemaic and Roman Egypt. Part 2: The Roman epistrategos*, Abhandlungen der Rheinisch-Westfälischen Akademie der Wissenschaften, Papyrologica Coloniensia 6 (Wiesbaden: Westdeutscher Verlag, 1982, DM 64) 247 pp. Indexed. ISBN: 3-531-09914-0.

Based on papyrological, epigraphic, and other evidence, this study of the office of *epistratēgos* in Roman Egypt (from Augustus to Diocletian) first considers the nature of the office: the administrative divisions of Egypt, the number of *epistratēgoi*, their titles, the *epistratēgia* as part of an equestrian career, residence and journeys, and the disappearance of the office. The second part concerns the duties of the *epistratēgos*: the liturgical system; the *metropoleis*, the *archai*, and the Greek cities; judicial functions; and other duties. The third part gives an annotated list of the nearly one hundred *epistratēgoi* known by name. Two appendixes are included. Thomas's volume on the *epistratēgos* in Ptolemaic Egypt appeared in 1975.

J. C. VANDERKAM, *Enoch and the Growth of an Apocalyptic Tradition*, Catholic Biblical Quarterly Monograph Series 16 (Washington, DC: Catholic Biblical Association, 1984, paper \$6.50) x and 217 pp. Bibliography. Indexed. LCN: 83-10134. ISBN: 0-915170-15-9.

VanderKam, author of *Textual and Historical Studies in the Book of Jubilees* (1977), investigates the origin, development, and function of the earliest Jewish traditions about Enoch. After stating the problems to be considered, he treats the biblical material about Enoch (Gen 5:21-24) and its Mesopotamian antecedents, divination and apocalyptic literature, Enoch and astronomical revelations, Enoch in the Book of Watchers (*1 Enoch* 1-36), the first Enochic apocalypses with historical surveys, and Enoch in *Jubilees*. He concludes that the apocalyptists were essentially interpreters (whether of scriptural texts, dreams, history, or the phenomenal world) and that Enoch was a natural choice to be their hero.

U. VOGEL-WEIDEMANN, *Die Statthalter von Africa und Asia in den Jahren 14-68 n. Chr. Eine Untersuchung zum Verhältnis Princeps und Senat*, Antiquitas, Reihe 1: Abhandlungen zur alten Geschichte 31 (Bonn: Dr. Rudolf Habelt, 1982, DM 280) viii and 718 pp., 3 folding charts. Bibliography. Indexed. ISBN: 3-7749-1412-5.

After observations on method in prosopography and explanations regarding Roman social structure, this volume offers information about each of the Roman proconsuls in Africa and Asia between A.D. 14 and 68. These presentations are then synthesized in an evaluation of the results (origin and social status of the proconsul, the proconsul's career up to the proconsulate, the proconsulate, etc.) and a general historical arrangement of the results (Tiberius, Gaius, Claudius, Nero). Sixty-two pages of charts summarize the data presented in the volume.

Von Kanaan bis Kerala. Festschrift für Prof. Mag. Dr. Dr. J. P. M. van der Ploeg O.P. zur Vollendung des siebzigsten Lebensjahres am 4. Juli 1979. Überreicht von Kollegen, Freunden und Schülern, ed. W. C. Delsman et al., Alter Orient und Altes Testament 211 (Kevelaer: Butzon & Bercker, 1982, DM 170; Neukirchen-Vluyn: Neukirchener) xii and 567 pp., plate. Bibliography. Indexed. ISBN: 3-7666-9243-7 (B&B), 3-7887-0691-0 (Neukirchener).

Prepared to honor Professor van der Ploeg on his 70th birthday, this volume presents articles on the OT (twenty-one), the Dead Sea scrolls (four), Semitics (five), and Syriac studies (six). The papers most pertinent to the NT world are by M. A. Beek on Rahab in the light of Jewish exegesis, L. van den Bogaard on the small fragments of the Qumran *Temple Scroll*, W. H. Brownlee on the ceremony of crossing the Jordan in the annual covenanting at Qumran, B. Jongeling on Sir 42:11e according to the Masada Sirach manuscript, and A. S. van der Woude on *11QŠirŠabb*. A photograph of the honoree, a list of his writings (compiled by W. C. Delsman), and a foreword by the editors (Delsman, J. T. Nelis, J. Peters, W. Römer, and A. S. van der Woude) are included.

A. WARDMAN, *Religion and Statecraft among the Romans* (London: Granada, 1982, £12.50) vi and 217 pp. Bibliography. Indexed. ISBN: 0-246-11743-5.

Wardman, reader in classics at the University of Reading (UK) and author of *Rome's Debt to Greece* (1976), aims to show what different cults and religious practices contributed to various political systems (oligarchy, moderate monarchy, extreme monarchy) in the Roman republic and empire from the late 3rd century B.C. to the end of the 4th century A.D. After an introduction on the main guides to the state of civic polytheism (gods, temples, priests), he considers religion and politics under five headings: the late republic, Augustanism, the later Augustanism, religions from the East, and the 4th century. He concludes by explaining how his approach departs from the received ideas and unquestioned assumptions found in other works on Roman religion.

G. A. WEWERS, *Horayot (Entscheidungen)*, Übersetzung des Talmud Yerushalmi 4/8 (Tübingen: Mohr-Siebeck, 1984, DM 80) xiii and 133 pp. Bibliography. Indexed. ISBN: 3-16-144757-3.

Wewers's previous contributions to this German version of the Palestinian Talmud have been noticed in *NTA* 25, p. 324; 26, p. 226; 27, p. 238; 28, pp. 110, 338. After a six-page introduction (bibliography, methodology), he offers a new German translation of tractate *Horayot* in the Palestinian Talmud, with notes below. Also included are corrections and additions to some of the previous volumes, as well as a geographical index to 'Aboda Zara.

ADDITIONAL BOOKS RECEIVED

O. BAYER, *Aus Glauben leben. Über Rechtfertigung und Heiligung* (Stuttgart: Calwer, 1984, paper) 80 pp. ISBN: 3-7668-0757-9.

M. DURST, *To Bigotry, No Sanction. Reverend Sun Myung Moon and the Unification Church* (Chicago: Regnery Gateway, 1984, paper \$6.95) 181 pp., 24 photographs. LCN: 84-60571. ISBN: 0-89526-829-9.

R. B. ENO, *Teaching Authority in the Early Church*, Message of the Fathers of the Church 14 (Wilmington, DE: Michael Glazier, 1984, cloth \$12.95, paper \$7.95) 168 pp. Bibliography. LCN: 83-83253. ISBN: 0-89453-354-1 (cloth), 0-89453-325-8 (paper).

E. HARRIS, *Man's Ontological Predicament. A Detailed Analysis of Søren Kierkegaard's Concept of Sin with Special Reference to "The Concept of Dread,"* Acta Universitatis Upsaliensis, Studia Doctrinae Christianae Upsaliensia 24 (Stockholm: Almqvist & Wiksell International, 1984, paper) 138 pp. Bibliography. Indexed. ISBN: 91-554-1532-6.

M. HENGEL, *Il figlio di Dio. L'origine della cristologia e la storia della religione giudeo-ellenistica*, trans. V. Cessi, Studi Biblici 67 (Brescia: Paideia, 1984, paper 12,000 L) 140 pp. Indexed.

L. C. KEENE, *Offering Meditations and Prayers* (St. Louis, MO: CBP Press, 1984, paper \$4.95) 63 pp. Indexed. LCN: 84-266. ISBN: 0-8272-2706-X.

D. D. MCCALL, *In God's Hand. Meditations for the Sick and Their Families* (St. Louis, MO: CBP Press, 1984, paper \$4.95) 64 pp. LCN: 84-1744. ISBN: 0-8272-1606-8.

M. M. O'BRIEN, *Herbs and Spices of the Bible. How to Grow and Use Them* (St. Louis, MO: CBP Press, 1984, spiral-bound paper \$8.95) 125 pp. Indexed. LCN: 84-256. ISBN: 0-8272-1420-0.

R. PESCH, *L'evangelo della comunità primitiva*, trans. A. Sacchi, Studi Biblici 68 (Brescia: Paideia, 1984, paper 15,000 L) 219 pp.

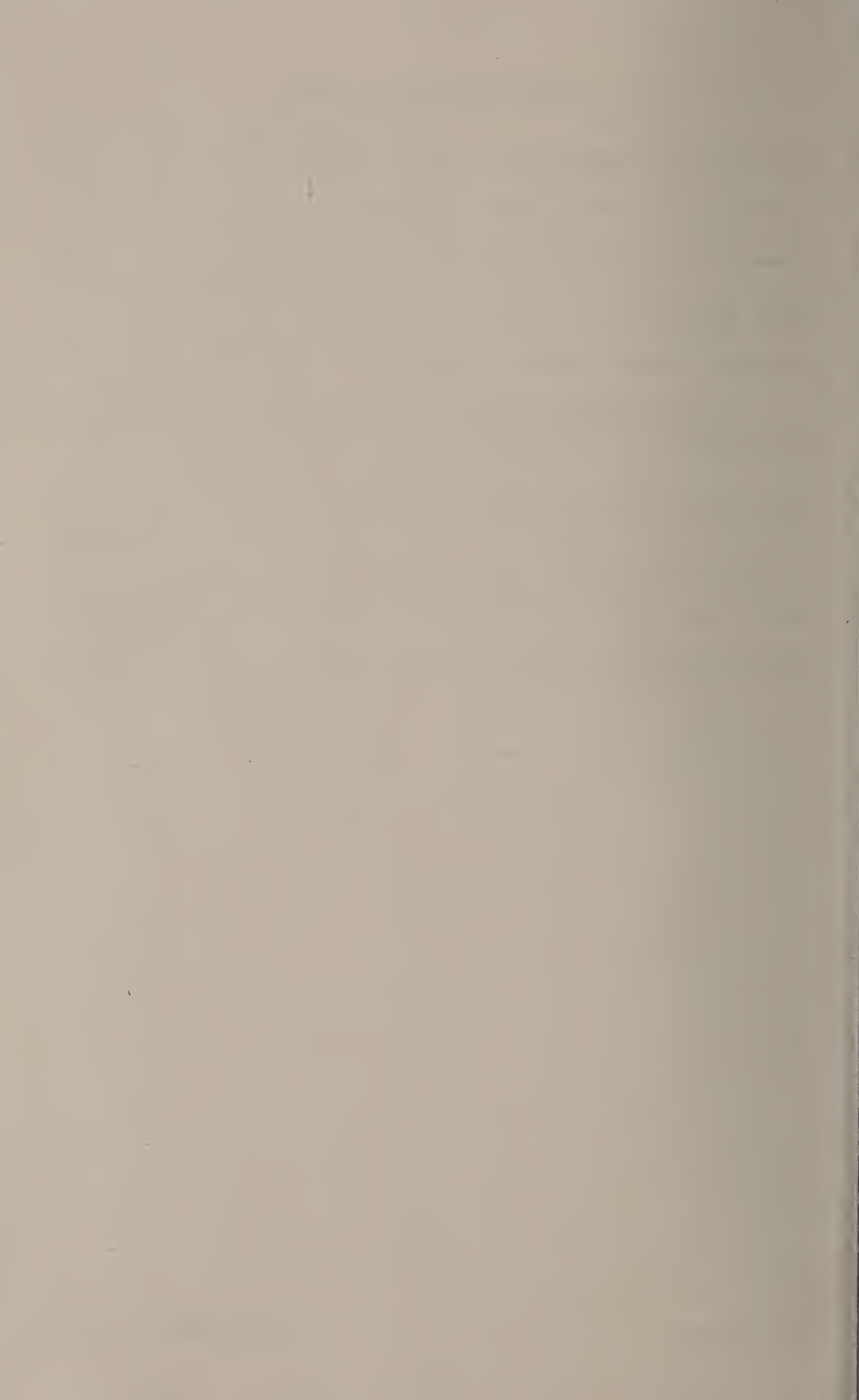
J. PHILLIPS, *Exploring the Song of Solomon* (Neptune, NJ: Loizeaux Brothers, 1984, paper \$5.95) 157 pp. LCN: 84-7881. ISBN: 0-87213-683-3.

T. QUONIAM, *François Mauriac. Du péché à la rédemption*, L'Auteur et son message 11 (Paris: Téqui, 1984, paper 54 F) 211 pp. Bibliographies. ISBN: 2-85244-627-8.

J. R. RYAN, *Conversations with God. A Voice That Will Drive You Sane* (St. Louis, MO: CBP Press, 1984, paper \$6.95) 92 pp. LCN: 84-7620. ISBN: 0-8272-0444-2.

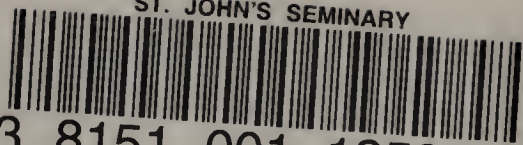
W. A. SMITH, *Children Belong in Worship. A Guide to the Children's Sermon* (St. Louis, MO: CBP Press, 1984, paper \$7.95) 112 pp. LCN: 84-5840. ISBN: 0-8272-0445-0.

R. L. STRAUSS, *The Joy of Knowing God* (Neptune, NJ: Loizeaux Brothers, 1984, paper \$8.95) 303 pp. Bibliography. Indexed. LCN: 84-3889. ISBN: 0-87213-834-8.



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